THE CLOSET of Counsells, conteining

The aduice of diuers wyse Philosophers, touchinge sundry moral matters, in Postes, Precepts, Prouerbes, and Parrables, translated, and collected out of diuers authors, into Englishe Verse: by Edmond Lluiden Gent.

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Wherunto is anexed a pithy and pleasant discription of the abuses: and vanitties of the vvorlde.

1569.

Imprynted at London in Fleetstreat, at the signe of Saint Iohn Euangelist, by Thomas Colvvell.

To his Neuew William Bulher, Edmond Elwiden wisheth wealth, health, peace, and prosperitie.

BEing diuerslye mo-
ued and motioned to further my diligence and trauell as some acquittall for your curtesyes, and yet dispayring of my power (gentle Neuewe) I haue finyshed this indeuour, whych hath seemed to me a meete gift & requisite reward, though not in sufficient ability: yet considering your disposition, able inough to satisfie your expectation. And for because I pondered the oblivion of mortall memory and vngrattfulnesse of nature in suche thinges as notwithstandinge be to hys proper commoditie, I haue renewed herein, and haue sette before your eyes such necessary precepts of liuing & rules of wise experience as you haue read and perused before time: to the ende that by more perusing you may print the same in youre heart, that it also may beare

fruits in your life, and waying wel you may perceaue that no knowledge is so requisite or needefull as morall philosophy, which not onely discouereth the nature of man from beastly brutish kynd, & bewtifies & adornes the sense and ratifies the life: but also teacheth & instructeth to auoyd inconuenience & mischefe, & leadeth the soule to the fauour of God. Wherfore finding this most meete for you and easyest for me to attayne, I haue ben bolde to offer you this same, as a token of my well wishing: Supposing me not needfull for to craue your pacience, because I am assured of your gentlenes.

Your freend and kinsman
Edmond Eluiden.

To the Reader.

HOwe requisite & necessary instruc-tions bee, both in diuine thinges & matters moral, I referre it to thy iudgement (gen-tle reader) the which wāt or rather ỹ necligēce vsed of all estates in the slacke imitatinge of the aboun-daunce of good lessons & counsels both priuately and openly publyshed in this our countrey, hath caused me to vse this my simple payn and indeuor to set befor thy sight most

Nedefull

needefull lessons, instructions, and rounsels, of the wise philosophers, which be no lesse profitable then necessary to such as wold willingly learne, and by learnynge prosecute the honeste actes and decent indeuors which pertaine to verteous liuing: & be cause I know that there hath bene in more ample and larger wyse by more learned men instructions and lessons heretofore set forth, I craue thy curtesy to respect of my wel meaninge rather then of my abilitie,

ability, the which I finde vnapt in all things to the which my good wil extẽdeth, & notwithstanding though by right I muste acknowledge my worke barbarous, rude & vnpolished, yet I dare presume to say that it is necessary: not for the want or lacke of good instructions, the which I know to be plẽtifully dispersed, but for the obliuious weakenes of mortal nature & memory, the whiche is so feeble that it can not haue too much remembrance of hys

duties

dutyes, but rather requy-
reth to be cõtinually put
in remẽbrãce of the saule,
& this is the cause which
hathe imboldened me to
trãslate these Worthy say
ings of ỹ Wise into verse,
Wherby thou mightest be
the soner moued to peruse
them, as also the more ef-
fectually & redely to print
thẽ in thy thought, wher-
in I craue thy gentle pa-
cience, and if oughte be a-
misse it shalbe reformed.

Farewell. E. E.

¶ The Closet of counsells.

¶ Of forecaste.

ALL inconuenience that maye growe, or harmes that maye insue: *Pontanus.*
Of ouers happs, the good forecaste
of wysdome maye eschue.

¶ Of Labour.

No man is strong, but hee whose force,
can labore well subdue:
And hee is weake whose harte is faynt his trauell to pursue: *Marcus aurel.*
And in suche labore reste appeares,
moste plesaunte for to bee:
For reste is medsyne to the soares,
whiche labors haue we see.

¶ Of Reste.

Eche thynge by nature hath a tyme for to receaue his reste, *Ouid.*
And nature eche thynge voyde therof
doth seeme for to detest:

¶ Of Townes or Realmes.

It is the welthe of euerye Towne,
of Prouince, Realme, or place: *Zenophon.*
That vertue rather more abounde
then people, in suche case.

¶ Of the Common welthe:

6 The common welthe shulde rather bee
preferred vnto fame,
Then the materiall cyttye buylte
for to enlarge hys name
Alex se uerus. 7 For eche mans lyfe more precious is
and vertue of more pryce
Then eyther stone or timber woorke
or anye such deuyce

¶ Of The honor of a reamle.

8 The perfect honor of a realme
or beautye of a towne.
Iesus sy rach. Consysts not in the buyldynge but,
by vertue reapes renowne.

¶ Of Prayse and disprasye.

9 The wicked prayse can not aduaunse
nor infamye defame
Cicero. The good, for nether doth desarue
the hauynge of the same.

¶ Of Suffisanse.

10 Unto the ryche more rycher is
suffysanse then more welthe
Plato. Or substanse for it doth pretende,
aboundanse of hys helthe,
11 As fickell fortune maye giue cause
to the to [illegible]ke thy foo.

So

So maye thy enemye reioyce
whilste thou arte wrapt in woo.

¶ Of offenses.

When lyttell faults escape vnspyde
preuented not in tyme:
Of them doth spryng huge hurte at last Aristot:
and cause of greater cryme.

¶ Of Beloued thinges.

With daynger muche and peryll great
that thinge is kepte with payne, Seneca.
Which manye men desyer to haue
or craue for to retayne.

¶ Of a custome.

It is as dyfficulte a thynge
a custome or a vse,
To breke, as nature for to chaynge Aristot:
or alter by abuse.

¶ Of Corrupt rulers.

A poyson and corruption
it is to subiects moste,
To haue a ruler which corrupt Iesus Syrach.
corruptlye rules the roste.

¶ Of Honore.

The man greate honore doth dezarue
whome fortune dothe abate.

Without desarte suppressinge downe
his floryshynge estate,
Marcus Aurelii. And hee of shame demaundes a parte
whom fate hath sett a lofte,
Without iuste cause, yclad in sylke
or set on pyllowe softe.

¶ Of Practyse.

Those things which vse hath ouercome
or practyse, pleasaunt seeme,
Plat. To suche as vse the same although
them paynefull other deeme.

¶ Of Frendshippe.

Of all things, earthlie globe containes
the newest is the beste
Seneca. Except of frendes, the whiche accept
the neweste for the leaste.

Of Disdayne.

As the deuourynge fyre consumes
the fyerbrande wyth rage
Hermes. Disdaine doth frendshipp waste, & loue,
by fumynge dothe asswage.

¶ Of Measure.

That man most valyant is whose state
doth not prouoke his harte
Seneca. To ioye, or sorowe ouer muche,
but vse an equall parte.

The

The runner runnynge ouermuche shall werynes attayne
And by his swiftnes purchase harme, whyle hee dothe gape for gayne. Plato.

¶ Of an ould Lecherer.

A Lecherous louer beynge ould is lyke a youthfull swyne, Which hath a whyte head, & hys tayle of greene, exceedinge fyne. Marcus aurel

¶ Of Benefytes.

The man that fyndeth benefyts in fetters lyethe bounde
Tyll hee repaye his dettes, and than hee ryseth from the grounde: Plato.
Yet is it custome to receaue wyth myrth, as dothe appeare
But to forgo wyth euyll wyll, and wyth repentaunt cheare. Marcus aure.

¶ Of Pryde.

As lyberalytye causeth frendes and hatred dothe remoue,
So pryde alureth manye foes, But cleane eryeth loue. Socrates

¶ Of Wrath.

Of feeblenes of courage and of scarsytie of wytt,

Hermes. Doth wrath procede an vglye vyce
a fylthie and vnkytt.

¶ Of lust.

28 Ye manye myschyfes doth obaye
Hermes that doth obaye his luste,
For none more wauryng bee then such
or Daungerous to truste.

¶ Of Repentaunse.

29 Repentaunse pardon craues as deme
to him and his by ryghte,
Plato. And pardon is a pacient thinge
For gyuing all dispyte.

¶ Of Gentlenes.

30 The swete effect of gentlenes
Alexse doth purchase meere goodwill
nerus. And feruent loue his quallytyes
such proffittes do dystyll.

¶ Of corage.

31 It is a sygne of corage greate
Ouid. and of a myghtye blood,
Lyttyll to care for myghtye thinges
regarding well the good.

¶ Of the lawe.

32 Nature the fruictfull fountayne is
from whense good lawe doth spring.

And

And that is naturall for man
to flye eche fruictles thinge. Cicero.

¶ Of worldlyenes.

As by continuall labore strength
of bodye dothe decaye,
Wherby the bodye perisheth
and nature weares awaye Ouid.
Euen so the mynde of man oppresse
with pensyse worldlye cares,
Doth leese his loue and luste to god
which heauenlye welthe appares.

¶ Of solitarines.

A sollitarye man doth seeme
a god or els a beaste, Claudia
As one that knoweth much or els
as one that knoweth leaste.

¶ Of patience.

A pacie nt man or sober man
shall nere repent in harte,
Nor do the deedes, which by his haste Marcus
shall turne vnto his smarte. aure.

¶ Of wcomen.

Ther are in weomans eyes two tears
the one of grete dysceite,
The other of greife, and bothe do laye Pithago
a wylye subtill beyte. ras.

¶ Of the Tonge.

36 A fooles tonge is his counsells keye
for nothynge it can hyde,
Socrates But wysdoune keepes the wyse manes
not suffryng it to slyde. (tonge

¶ Of Measure.

37 In all thinges measure is moste meete
Claudia excesse doth hurte to muche.
Or els at least doth profytt nought
his qualytyes are suche.

¶ Of Bryberye.

38 Both fayth & treuth & frendshipp fayles
Zenoph: and manners bee defylde,
Where brybrye vsed is, and there
all iustyce is exylde.

¶ Of a Flatterer.

39 As a Kamelion colloures hathe
of euerye sorte, saue whyte:
Hermes Euen so a Sycophant hath skyll
of euerye poynte saue ryght.

¶ Of Sudayne chaunces.

40 Though sodaine haps or chaunces faine
Hermes prouoke newe thoughtes in haste
Yet by suche chaunce proceds a cause
in tyme of lesser waste.

¶ Of The contēted state? &c.

Some

Some men are ryche whych nothynge
And some again are poze (haue
Which haue great riches thus the least
haue moste, and moste, least stoze

Sallamono.

¶ Of Manye woozdes.

Where pensyfe care oz trouble is
there manye dzeames remayne:
So wher as wozds abound, thou maist
descerne a foolyshe brayne.

Iesus Syrach.

¶ Of Youthe.

Moze needfull manners bee to youthe,
then skill in musykes arte
Which beatifie ther face through there
behauyours of the harte.

Aristotel

¶ Of Lyfe.

To liue longe take no thought, but care
howe that thou mayest lyue well:
Buy not the lyfe of deathe, but lyue
as thou thy lyfe shouldst sell.

Aristot:

¶ Of Truthe.

The man that vseth faythfulnes
and truthe in euerye thynge
Hath greater seruauntes then a prince
oz subiectes then a Kynge.

Socrates.

Of The pzyuye enemye.

46 An open aduersarye is
more better then the foo,
Boetius. That frendly semes who pincheth hard
and sayth it is not so.

¶ Of wysdome.

47 A wyse mans harte, in his ryght syde
Sallust is lappt, the fooles the leftte,
mor. The one of reason is indewed
the other cleane bereftte.

¶ Of sorowe.

48 As syknes is the pryson of
the bodye so is greyfe,
Hermes: And sorowe pryson to the soule
through voydnes of relyefe.

¶ Of vnderstandynge.

49 When as in doubtfull things a man
doth doubte and certayne is:
Aristip. Of certayne thinges his sense seemes
to vnderstand amys. (not

¶ Shamfastenes.

50 From youthe it doth become eche man
grete shamefastnes to haue,
Hermes: In fylthye thynges, but bould to bee
in eche thinge ryght dothe craue.

¶ Of Ignorance.

The

The ignorante which errs in that
the whiche he doth not knowe, Plato.
Demaunds that pardon wold be quick
but rashnes to be slowe.

¶ Of a foole

Lyke as the rayne or sappye dewe
cannot inriche the seede,
Which planted is vppon the stones
wherof it standes in neede Plato.
No more maie teaching ought prevaile
or studye to the foole.
Or anye ingine that informes
the scyll of wysdomes scoole.

¶ Of frendes.

As fyre can not be seperate
from heate, nor heate from fyre: Seneca.
So are the hartes of faythfull frends
whiche lyue in ons desyre.

¶ Of Wrath.

A stone is heauye and the sande
is wayghtye by hys kynde, Salomon
But yet a fooles wrathe by his waygh
doth burden more the mynde,

¶ Of wrathe.

Humylytye patiense and fayre speche
Do mollyfye the rage,

Of

Hermes. Of anger wrathe or heavynes
And sorowes do asswage.

¶ Of Guill mens praise.

57 The paynting prayse of wycked men
dothe rather yelde defame
Hermes: To him, that praysed is, then good
advaunsynges of his name.

¶ Of Gentlenes.

58 It is a poynte of gentlenes
the gentle to suppose
Hermes: Rather the beste of everye thynge,
then woorste, for to disclose.

¶ Of Mans course.

59 As after nyght, the chearefull lyght
of morynynge dothe appeare,
And then the rayes of Tytan cause
the skyes for to bee cleare
And after Tytan dooth approche
by course a fylthye cloude,
Marcus Aurelius. And then fayre wether which departes
and cuttes the pytchye shrowde,
And after that huge Thunder clapps,
with lyghtnynges source the ayere
And after this proceedes agayns
the wether cleare and fayre,

So

So after infancye by kynde
doth chyldhode bye hym faste,
Then manlie youth, then crooked age,
then ouglye death, at laste:
And after death another lyfe,
renewes him selfe from payne
Thus state doth stand, & state doth fall,
and state doth ryse agayne.

¶ Of Women and childre.

A womans counsell hath but weake
a chyldes vnperfecte shyftes, Seneca.
The one for slendernes of wytt
the other, natures gyftes.

¶ Of Lecherye.

The yonge man lyuyng lecherouslye
when as his youth is paste Anaxa-
And age salutes him, moste doth crouch goras.
to foule deformed waste.

¶ Of a good Captayne.

Alustye captayne which should lead
an armye, ought retayne
These fower thynges or els hys forte
is frustrate and in vayne: Cicero.
Fyrst perfecte knowledge of the warrs
then valyantnes of harte:

Then

Then with auctoryte good lucke
to ratyfye his parte:

¶ Of seeking and fynding.

67 A better thing it is to seeke
Demosthe- and seekyng not to fynde,
nes. Then for to gett the thing whereof
no profitt is refynde.

¶ Of experiense.

68 Experiense is a chastisemente
which knoweth to eschewe
Iesus Sy- The daunger of an ould mishape,
rach. or perryll of an newe.

¶ Of a wicked man.

66 When as a wicked man is dead
Marcus: and lapped in the ground,
aurel. Then doth least hurt from him proceed
and myschyfe leaste abounde.

¶ Of good workes.

67 Exteriour deedes or workes be voyde
Alexse vnlaworye and disgraste,
nus. Excepte that from the harte they haue,
there sause, and take their taste.

¶ Of fame

68 A good reporte more precious is
Salomon. to him that doth it houlde,

Then

Then ryches, fauoure lykewyse semes
more valerous then gouide,

¶ Of victorye.

There is no greatter victorye
by knowlege or by seyll:
Then man for to subdewe hym selfe
and ouercome his wyll. Dioge.

¶ Of libertye.

No state possesseth perfectte ioye
which lybertye dothe wante:
For nothing can be voyde of woes
wheare lybertye is scante. Dioge.

¶ Of truthe

Truth is the daughter of tyme which
by ryght immortall seemes, (truth Aulus
Because when tyme hath couered long gelius.
her state and eche man deems
That tyme hath broake the wynges of
and that shee can not flye, (truth Marcus
Yet truthe at laste with myghty force aurel
her wisdome doth discrye.

¶ Of the soule.

As to the soule the bodye is
a norisher of needes Plutarch
So is the soule an instrumente,
to god and thense proceedes.

Of

¶ Of Loue.

73 Of loue, there is two seuerall kyndes
Cicero. the one of naturall loue
The other heauenly which surmounts
the former farr aboue.

¶ Of Lyberalytie.

74 The lyberall man neglecteth not
Hermes. his goodes, but dothe mayntayne
His geuynge so, as hee maye keepe:
to gyue his store agayne.

¶ Of Feare.

75 Feare is a vertue whiche dependes
Alex: se on loue, and louelye vse:
neus. And when as feare is voyde of loue
then feare is in abuse.

¶ Of Vyce.

76 The man is curst whom power deuine
Marcus: hathe formed to bee wyse
aurel. And he inferyor to a man
dothe make him selfe by vyce.

¶ Of Wytt.

79 He wyslye sees his proper wytt
although it bee the beste
Protege. Whych doth suppose it for the wooрste
the weakest add the leaste.

¶ Of a Foole.

The

The man that sekeeth felowshipp
or counsell of hys fooes:
Doth seeke the redye meanes to heape
A boundanse of hys wooes.

Pithagoras.

¶ Of loue.

Nothing so harke or secrete is
But loue can it espye,
Nothing so daungerous but loue
will sone attempt to trye.

Seneca.

¶ Of death.

Prayse no mans lyfe before his death
for death discouers then:
The man hys lyfe, and all that hee
before hys death dyd meane.

Socrates

¶ Of three pytyfull thinges

Three thinges are to bee pytyed much
the fourth can not be borne:
A good man subiect to a shrewe
hath myghtye cause to morne,
A wyse man thrall vnto a foole
a lyberall to a wretch
Haue lykewyse cause by shryking cries
there carefull throtes to stretch:
But when a foole is set a lofte
and plased in the seate.

Hermes

Where as a wise man shold beare rule:
this open wrongе is greate.

¶ Of good deedes.

83 The wight which knowes howe to doo
retaynes sufficiente scyll, (well
Plato. And he hathe power ynough that can
refrayne from doyng yll.

¶ Of frendshyp.

84 The distaunce of place can not
Isocrates dissever the effecte
Of frendshipe, but maye slake his heat
and proofe therof neglecte.

¶ Of a godly feare.

85 The vertuous man dothe soner feare
twoo prosperous dayes of welthe
Marcus Aure. Then for two hondred dayes take care
of want or lacke of helthe.

¶ Of fooles.

86 Amongest the foolyshe rout of fooles,
that foole exceedes the rest:
Pithago Which doth pretend to know the most
and yet doth knowe the least.

¶ Of Goodlye woordes.

87 In lyfe the manye yeares of man
shoulde not esteemed bee,

Excepte

Except his yeares with manie woorks of Godlynes agree. *Marcus aure.*

¶ Of Luste & Lecherye.

NO sinne dooth sooner man inuade
then lecherye or luste,
And nothing sooner workes his wooes
or layes hym in the duste:
For it reproueth Goulden fame
and maketh all thynges waste,
And that which long the fathers paine
hathe reapte it spendes in haste.
And maketh faynte the force of man
and takes his strengthe awaye,
And doth deforme the flower of youth
longe tyme before hys daye:
And fauour doth dyssygure cleane
and beawtye dothe deface
And healthe indeuours to appare *Aristot:*
and shortens vytall race:
And all diseases doth it brynge,
and damps and dulles the wyte,
And graffes abeastelie minde in man,
a fylthye and vnfytt,
And plungeth hym, and sosseth hym
in puddle and in myre,

And broylethe syngeth and consumes
his harte in scorchyng fyer.

¶ Of prayer.

88 A precious vertue prayer is
Pithago ras. which stronglye can prevayle,
Agaynste temptations and the harmes
whiche do our lyues assayle.

¶ Of bringinge vp.

89 It is not possible for hime
Seneca. to vertue to attayne,
Whose youth hath not instructed ben
in vertue to take payne.

¶ Of disobedience.

90 The cheefest ruen of a realme
or fountayne of decaye,
Pontanus. Is disobedience to the thinges
which ought to beare a swaye.

¶ Of gentillines.

91 Lyke as dysdainefull pryde doth teare
the twiste of vertues knot
And iustise doth confound, and realmes
and publike weales doth rot
And treadethe honore vnder foote
and cleane suppresseth downe,
The happye gayne of good reporte
and proffet of renowne.

So gentilnes and meekenes doth
benewolense prouoke,
And sweete affection styreth vp
and slayes by dedlye stroke:
The rage of hatred and disdayne
but kyndels whot desyre
To loue, and eche mans harte by force
of fauoure settes on fyre.

¶ Of the noble man.

The noble man doth well deserue
of honour to haue parte,
The whiche adioyneth vertue, to
his hyghe and noble harte.

¶ Of lyes.

To boaste or lye it is a vyce
which makes the soule of man,
Soare sycke, & nothynge els but shame
and reason, cure it, can.

¶ Of pouertye.

Theare is no fault in myserye
in pouertie or nerde,
But suche as iudge the same thearof
theye faultye are in deede.

¶ Of myssortunes.

Of all myssortunes that maye chaunce
or chaunces that maye fall,

*Alexa-
sene.*

*Marcus
aure.*

Socrate:

Isocrat.

Socrates To haue ben fortunate it is
the greatste myschaunce of all.

¶ Of Pleasures.

95 Possessions great and substance moue
vertue to be suspecte,
Alexseue. Because theye bee the nurses to
delyghtes of wanton secte.

¶ Of couetousenes.

97 The fouleste vyce that maye bee found
and ouglyest to beholde,
Pitthagoras. Is aueryse, whyche selles the soules
of men, for gayne of goulde.

¶ Of the pleasures of the soule

98 The pleasures of the soule whear in
Aristot. The soule doth moste delight
Is for to knowe his god him selfe
and heauenlye thynges a ryght.

¶ Of prosperytie.

99 The more thy fate aduanseth thee
Cicero. the more shouldst thou, abase
Thy selfe, and least suppose of suche
thy state, or happye case.

¶ Of idlenes.

100 Idlenes is, the syncke of synne
whiche gapes and styll receaues,

Eche

Eche stynkynge puddle in his mouthe
that dyce to him bequeaues:
And when dzym full it can not then
sustayne to carrye moze,
It dzasteth out his poysoned ayze
the whiche it helde befoze.

¶ Of measure.

Spende not to muche, noz bee to neare
so shalt thou measure haue
And neyther want to lyue, noz to
thy substance bee a slaue.

¶ Of the soule.

A dysage that deformed is
dothe seeme afrlthye sight:
But muche moze is a soule deformde,
whiche hath in vice delyght.

¶ Of dissention.

Lyke as a spotte, in tyme shoulde bee
remoued from his place
And cleanlye wyped out leaste hee
the garment moze disgrace:
So shoulde dissention at the fyrste
bee sealed in the pryme,
Befoze it growe to further hate
through lengthe oz traste of tyme.

¶ Of wratge.

If that thou canst not rule thy wyll
Hermes. or brydell wrathfull eye,
Keepe close the same for that shal quẽch
the flamynges of suche fyre.

¶ Of Lawe.

An euill lawe and a fooles loue
Seneca. is lyke a cloude: in scye
Which now appeares, but straight vis-
and seene by no mans eye. (perst

¶ Of science.

A man maye scyence get by payne
and knowledge by hys shyftes,
Aristit. But wysdome and discression bee
of God the seldome gyftes.

¶ Of the learned.

The ignorãt man had need haue mirth
and musyke in his feastes,
Socrates But of the learned man his voyce,
can better cheare his geastes.

¶ Of conceyte.

The man hath leaste of sence, and is
Iesus Syrach. for eche deuyce vnfytt,
That beste supposeth of him selfe,
and trusteth to his wytt.

¶ Of slaythe.

From

From perfecte faythe proceedeth feare
from feare proceedeth hate
Of yll, from hate of ill, proceedes
good hope in aduerse state, *Iesus Syrach.*
And thē through hope, the faithful mind
is locked in a chayre
Of helthe: and happynes but shutt
from doubtynge or dispayre.

¶ Of vnprofitable liuing.

That man moste viciously dothe lyue
and hatred ought to chase *Iuuenal.*
Who lyueth onelie for him selfe
and for his propér case.

¶ Of the tonge.

As by the tonge the treasures of
the harte are so dysclosd
That thearby frendshypp is begonn
and thearto truste depōsd,
And earthlye substaunce is increasse
and lyfe is brought to staye,
And eke the bodye well preserud *Legmon.*
and kept from his decaye,
So lykewyse purchaseth the same
muche hatred and dyspyght:
Greate mischyfes: and in euerye thing
the losse of his delyght.

¶ Of perfecte patience.

The man is perfecte patient who
when furye doth assaye
Socrates His harte, can brydle his affectes
and appetytes delaye.

¶ Of gyftes.

Gyue to the wyse, and hee will thanke,
the foole willl aske the moze:
Socrates Use therfoze wysdome in thy gyftes
so shalte thou purchase stoze.

¶ Of sozowe.

The redyest meanes to ease a gryefe
is idlenes to flye,
Marcus aurel. And vse some exercyse foz thys
dame sozowe dothe denye.

¶ Of a Judge.

¶ Hatred, loue, and auarice
Bee causes diuerse times
Aristot That Judges slackly punish vice
and stifly maintayne crimes.

¶ Of a Foole.

¶ When as a Foole, of riches hathe
Aristot oz substaunce any stoze,
His Riches make him moze a foole
then ere he was befoze.

¶ Of Nature.

Ech thing saue nature, may be changde
eche thyng elsewhere saue death, Solon.
And it is naturall for man
to leese his vytall breth.

¶ Of godlye woorkes.

The man that vseth dilygence
and care good woorkes to sowe, Socrates.
With ioye shall reape the fruictfulnes,
that of suche woorkes do growe.

¶ Of a wysemans harte.

The hartes of wyse men bee the fortes
or castles whiche withholde Pithagor.
The secreates, leaste the tickle tonge
theyr counseis shoulde vnfolde.

¶ Of an vniuste man.

It is a noysome labour and
a trauell spent in vayne
A fond indeuour of no good
and eke a fruictles payne: Marcus
To gyue the rule of iustice to aure.
the man that is vniuste,
Who rather in the lytleste thynges
deserueth moste mystruste.

¶ Of honore.

To loftye honore wherein is
to muche of statelye pryde, Plutarch

Is

Is lyke a thynge which stands on hye
and suddaynlye dothe flyde.

¶ Of Knowledge.

Aris ip A man whyche doth presume to bee
a man, and hath no skyll
Marc us aureli. Is lyke a stone which neyther sappe
nor lyckor dothe dystyll.

¶ The depycture of a wrathfull man.

Yf man do marke the foolishe rage
of wrathe, and ponder well,
How man dyssigurde is therby:
into a monster fell
With foule infarsed rankrous face
with mouth imboste and swolne,
Cicero. And staryng eyes and stampping feete
and lyppes as black as colne,
And flautring tong and chattring teth
and brayinge roarynge voyse,
And poisned spitful wordes and works
of suche vnseemely noyse
His harte wolde loth this ouglye vyce
and vtterlye detest.
The same to see the forme of man
conuerted in a beaste.

¶ Of the harte.

The

The heauye harte and sorowfull
doth lyue by sobbes and teares,
And lases at dethe, because hys syghte
dothe ryd hym from his feares.

Marcus aurel.

¶ Of reuenge.

The redyest waye to seeke reuenge
is it for to dyspyse
And wronge contemne this rightlye do
and then thou shalte be wyse.

Marcus aurel.

¶ Of the wyt.

Lyke as there is no tree, excepte
it good attendaunse haue,
That will bee fertyll or resygne
suche fruictes as wee do craue.
No more our wytt wyll profit vs
or yelde vs anye welth,
Except we fyrste imploye or payne
for to deuyse his helthe.

Plutarch

¶ Of prosperitie and aduersitie.

In tyme of troubell constantnes
and patiense sholde the guide
In tyme of welth thy lowlynes
shold brydell thee from pryde.

Marcus aurel.

¶ Of the begininge.

Consider the begynninge, so
the ende shall surer bee.

Aristot: For one mischaunce a nother drawes
and both wyll hyndre thee.

¶ Of a scoldynge woman.

Who so the woman can refrayne
Salamon. that showes her poysoned mynde
By spiteful woords doth hould fast oyle
and doth refrayne the winde.

¶ Of a fooles honore.

Lyke as the snowe in summer is
or rayne, in harueste prime
A fruictles thynge and mocke vnfytt
Jesus Syrach. for suche a pleasaunt tyme:
So lykewyse honore for vnwise
or worshypp for a foole,
Doth seeme an instrument vnapt
a fonde and fruictles toole.

¶ Of the knowledge of our selues.

If thou desyreste to knowe thy selfe
Seneca. pervse thy selfe, and waye
Thy selfe: but credite not the thynges
that other by thee saye.

¶ Howe to prayse.

If thou wouldst prayse a man bycause
hee sprynges of noble blood,
Alowe well, if that his parentes eke
deserue a prayse as good:

If for his ryches thinke that fate
and fortune tickle is,
If for his strength suppose disease
maye make it fare amisse,
If for his swiftnesse beare in mynde,
that age can it deface,
If for his beutie know the same
will banish in a space. Anacara.
But if for vertue, witte, or skyll,
or els for wisdomes store:
Blow forth thy trōpe of fame wᵗ force,
for they will flourish more.
And neither heritage dooth yelde
nor Fortune alter may,
Nor age deface, nor time deforme,
nor anye chaunce decaye.

¶ Of Idlenesse.

None lust more fearfly dooth assaulte,
or lechery tormentes,
Then thole whom Idlenes inhauntes, Plato.
and slouthfulnes frequentes.

¶ Of Dronkennesse.

As when good wine doth spurge by
there will amounte a ryse (kynde
The nether partes therof, and that Plato.
within the bottome lyes.

So be

So bee the secretes of the harte
by dronkennes disclosd,
Plutarch And all such counseles as therto
wearc faythfullye reposd.

¶ Of nature.

If after nature thou wylte lyue
thou neuer shalte be poore,
Seneca. If after thyne opinion then
thou neuer shalt haue stoare.

¶ Of inordinate desyre.

There is no gretse in wante or neede
but where there is desyer,
August. cesarus. Inordinate, of hauing that
the fansye dothe requier.

¶ Of the kynges courte.

The courte or pallayce of the pryncc
or dwellinges of the kynge,
Is as a fountayne to his realme
from whence if cleannes spryngc
Alexse verus. Unto his peoplle do proceede
the fruictes of honeste lyfe,
But if vncleannes then dothe rayne
eche fylthye vyse as ryfe.

¶ Of counsayll.

Demaunde no counsell of the man
that seemeth to dyspyce.

Thy

Thy state, but hide it from thy foe
so shall thy harte bee wise
Nor take, of woman her aduice
in matters that shee woulde
Nor counsell, touchynge wars of him
whyche therin is not bouldc,
Nor of a byer howe that thou
thy wares to hym shouldst sell,
Nor of an enuyous man howe thou,
with other men shouldst deale,
Nor of the slouthfull how thy state
thou mayest in welthe mayntayne.
Nor of the idle howe to gett
a profit or a gayne:
But of the vertuous take aduice
and hee shall tell thee beste,
The thynge that needefull is for thee
and meete to thy requeste.

¶ Of the prodygall & niggarde.

The great consumption of the man
whyche spendes his goods in vayne,
Doth heape him sorow, shame, & neede
and muche deserued payne,
And hee that niggardlye dothe spare
his goods to ruste and rotte,

Iesus Syrach.

Prouerbe.

Do the purchase wittnes how the same
hee hath retaynde and gotte.

¶ Of a Woman.

Lyke as a blocke thoughe it bee decte
with pearle and precious goulde,
If it no comlye shape or forme
or feature fyne doe houlde,
Is not to bee regarded, so, *Plato.*
a woman or a wyfe
Thoughe shee bee beautifull, and haue
no manners in her lyfe,
Is not to bee esteemed more
then is a brutishe swine,
Whom neyther goulde nor other coste
can make sufficient fyne.

¶ Of a good life.

Suppose not of thy selfe to muche
by foolyshe prowde conseite,
Nor craue to seeme a greater man
then thou doeste waye by wayght,
Nor bee not cruell but dispise
suche churlyshnes, and vse
Wecke gentlenes, nor flatter not, *Seneca.*
nor seeme not to abbuse
The frendshipp offred vnto thee,
but render lyke a gayne:

And

And then bee slowe to wrath, but swift
to cure thy neyghbours payne,
And thou shalt lyue in happie state
in worshipp and at ease,
And if thou fayle, aredie helpe
shall soone thy care appease.

¶ Of our creation.

As from the mightie God our fyrste
beginninge did proceede:
That lykewise they to him returne
it seemes, a seemelye neede.

¶ Of Feare.

The man that onelye worshipps God
for feare of a mischaunce:
Is lyke the man that for lyke feare
dothe tyrantes fame aduaunce.

¶ Of Credence.

Gyue neyther to muche credence to
a tale is toulde to thee
Nor to much scorne, for these the guise
of fooles and mad men bee.

¶ Yowe to make the witt apt,

Ne wit, ne courage, strength, ne force,
can florysche in his kynde,
If eyter slothe or foule excesse
by vse oppresse the mynde,

For strengthe of body is resolued
the wyttes consume and waste,
Alexsecrus. And bee dispersde to fruitles end
and lose their sauorye taste
But by good order of the lyfe
and practyse in the same
Both witt and courage prosper well
and gett immorrall fame.

¶ Of Loue.

O Floue foue seuerall sortes there bee,
and one deserueth prayse,
And three bee wicked, and the fourthe
Pithago ras. to natures will obayes.
The firste is mutuall loue, which loue
to eche man dothe abounde,
Prouoked be the feare of God,
or els by frendshipp founde.
The other lone is naturall
whiche loue him selfe extendes,
Unto his kinred or his stocke
Pithago or other suche his frendes,
An other loue ther is whiche loues
an other man, for that
That louelye vse might purchase him
aduaunsement to his state:

And so some loue for lukers sake,
by flattrye to attayne:
When as they neede, some redye help
or els some pryuate gayne,
And laste, therbee whiche dote in loue,
by louinge that whiche thaye,
In tyme doo fynde a fruictles loue
that woorkes theyr owne decaye.

¶ Of lybertye.

Of euerye earthlie thinge that moste
hys lybertie dothe craue, *Alexi*
Mannes fansye lyketh beste of all *seue.*
his lybertye to haue.

¶ Of frendes.

Yf frendes theyr frendshypp well haue
& fredshipp well haue sould, (bought
Their cares, theyr ioyes, and eke their *Aristot*
in common they do hould. (paines

¶ Of vice.

No man can vertue gett except,
hee fyrste do cleane exyle
His vices, whiche pollute his partes *Hermes.*
and do his soule defyle.

¶ Of faythe.

The faythe of faythfull men not vsd,
or practysd makes it faynt: *Socrates*

And diuers great displeasures reapes
and moues it to complaynte.

¶ Of Honour not deserued.

As withred flowers do shed ther leaues
Cicero. so shall the honourd wyght
Whiche dothe deserue no honore, vade
and purchase him dispight.

¶ Of Counsell.

Though fewe in counsell maye suffyse,
yet take the good aduise
Of manye, for the more ther is
the better dothe aryse,
Preuentynge of the harmes that maye
by ouersyghte insewe:
For one will shewe the oulde misehapp
Marcus aureli. another tell the newe,
Another what the domage is
another what the gayne,
A nother, remedie disclose
for euerye pryuie payne.

¶ Of mens Lawes.

The lawes whiche men doe make may
Marcus aure. to cobwebbes bee comparde, (well
Through whiche greate flyes be soone
but litle faste insnarde. (escapt

¶ Of a Judge.

Whome

Whome good deliberation
and perfecte proofe haue founde
To bee deuoyde of eche suspecte,
and of a iudgemente sounde:
Suche men shoulde bee assignde to rule
and iustice to dispose,
Whose hartes the tract of time shoulde
true dealynges to disclose. (proue

Alexa-
seue.

¶ Of a quarreler.

As coales or woode prouoketh heate
and makes a flaminge fire,
So dothe a man that hath delyght
in brawlynge, stirre vpp yre.

Salomon

¶ Of a Prince.

Like as a Prince should gracious be,
and bountifull of wyll
Vnto the good, so sharpe. seuere
and rough vnto the ill.

Philip
Rex.

¶ Of the soule.

The night is tedious vnto man,
but muche more is the spright
Of man, if it be destitute
or voyde of heauenly light.

Socrates

Of the Worlde.

The man that byndes himselfe vnto
this worlde, must whole bequeaue

And yeld him selfe, to these .iii. thinges
whiche needes hee muste receaue:
Archi lau. Fyrste vnto neede, for neuer hee
suffisaunce shall attayne,
Then vnto losse, and hassardes great
and laste to endles payne.

¶ Of the soules sycknes.

Euen as the soule doth farre surpas
the bodye, so lykewyse
Dioge. The griefes thearof more greater are,
then bodye can deuyse.

¶ Of delyberation.

The wiseman with discression doth
his deedes for feare of waste,
Salamon The foole with follye doth attempte
his woorkes in harishe haste.

¶ Of a Prynce.

The Prynces lyfe is as a marke
whiche eche man shootethe at,
Or as a glasse wherin the realme
Marcus aureli. maye see his proper state:
For wherunto the kynge inclynde
dothe vse his busye payne
Vnto the same his subiectes moste
adicted doe remayne.

¶ Of frendshipp.

The

The wyght that from the life of man
would frendshipp take a waye, *Cicero.*
Shold seme to take the sun from yerth
or els the lyght from daye.

¶ Of Hope.

The hope of thinges, is bondage great
dispaire is free of all: *Tha'es.*
The one at ease is sure to stande
The other feares to fall.

¶ Of mercie

Compassion ought for to bee showne
to suche as lyue in griefe, *Alex se*
And powertie, and neede, and suchs *ve.rus.*
as wante of suche reliefe.

¶ Of the lyberall man.

The lyberall man doth not receaue
the ryght of this his name,
By valewe of the thynges he giues
nor purchaseth his fame:
But by the frendelye gentlenes *Aristot.*
aboundynge in his harte,
Which moueth him by louynge zeale
his substance to imparte.

¶ Of Loue.

In louynge hun that hatethe vs
wee can not take delyght, *Plato.*

Let eche man therfore lyue for loue,
that hee deserue no spite.

¶ Of good counsell.

Where as good counsell is not, there
the people doo decaye:
Salomin. But if a duise doo rule, there state
dooth stande in perfecte staye.

¶ Of Obedience.

76 That publike welth doth surely stande
and is in prosperous plight,
Where as the Prince obedience hath
Iustin. and reuerence a right:
77 For rightfull dutie doone to him
dooth moue him for to showe
His fauour likewise vnto them
and so dooth concorde growe.

¶ Of Honest lyfe.

78 It is a thyng vnnaturall
Cicero. that men by others spoyle
shuld lyue, and therby heape his goodes
and vse no further toyle.

¶ Of Riche men.

79 The painfull trauell riche men vse
to haue their goodes encreast,
Iesus Syrach. Consumes their bones, & weares their flesh
& makes them want their rest.

¶ Of the happie man.

Of all whiche happie men haue ben.
that man deserues the name
Of happie, who hath lyued, to get
by death, parpetuall fame. *Iesus Syrach.*

¶ Of Vertew.

Pure Vertue is a fortresse strong,
that neuer can be wonne:
A pleasaunt riuer, that, by force
can neuer be vndone:
A sea, that neuer moues his waues:
a Fire that dooth defende
His heate, whiche neuer quenched is
a treasure hathe no ende: *Marcus aure:*
An Armie neuer vanquished:
a burden very light:
A Spie, that neuer taken is
a token pointyng ryght.
A parfecte pathwaye neuer fayles:
a Sirrope whiche dooth cure
And healeth streight: a hye renoune
that euer dooth endure.

¶ Of a Good man.

The man which dooth an honest deede,
is better then his acte:

Socrates So lykewyse hee whiche wooꝛketh yll
83 is woꝛser then the facte.

¶ Of the yll.

83 If needes thou wylt, imploye thy selfe
Socrates: to wickednes and ill:
Where God is absent there bee bould
to wooꝛke thy wycked will.

¶ Of the ignoꝛante.

84 The man vnscylfull, is of trustе
and creditt verye lyght:
Salamon. But learned men by learninges scyll
in eche thynge haue foꝛesyght.

¶ Who knowes.

The man that vnderstandes not that
whyche hee by right should knowe,
Amongst the felloship of men
a bꝛutishe beaste dothe growe:
Pithago And hee that knowes nomoꝛe then sar-
to satisfie his neade, (ues
Amonge brute beastes is as a man
and sarues no further steade,
But hee ꝑ knows all should be known
and eche thynge vnderstandes
Amongste men is a God, and lyues
vnbounde from eꝛꝛoꝛs bandes.

¶ Of a dead foole.

The wyse man lyues because he knoes
the thinges by learned scill,
That hee indeuours or attemptes
or guydeth by his wyll
But the vnlearned foole is dead
because hee knowes not that
Whiche hee deuiseth or assaultes,
and proues hee knowes not what.

Plato.

¶ Of the slothfull.

The slothfull man ingenders sleepe
and breedes his proper payne:
And doth disease his bodyes helth
and honger dothe sustayne.

Salamon.

¶ Of an ignorant man.

An ignorant man maye bee discried
by want of reasons skyll,
Because hee knowes not howe to rule
him selfe or guyde hys wyll,
And eke by lacke of witt because
hee knowes not to refrayne
His lustе, but folowes vice vnwares
and runnes in hedlonge payne,
And lastе, by bondage that hee is
suppresst in womans yoke,
The whiche his myndе to euerye filthe
and follye dothe prouoke.

Plato.

Of

¶ Of perfecte good.

86 A man can not be perfecte good
Plato. If he dispise his so:
What is he then, if to his frende,
hee offer to doo so.

¶ Of wyse men.

Like as to men, which Olephantes
enstructe or seeke to tame,
Do weare no colours white, lest that
they shoulde displease the same:
Or as the kepers of wilde bulles
doo warely refuse
Plutarch To geue them syght of colours lyght.
lest they shoulde them misuse:
So likewise, wise men ought to shun
and good men to eschewe
All thynges wherof mishap or harme
maye folowe or ensewe.

¶ Of Youthe.

87 As ware is pliaunte to receaue
the printe of euery seale:
Hermes: So Youthe, eche doctrine taught to him
is readye to reueale.

¶ Of the Couetous man.

88 The Couetous man, a Dropsye hathe:
for still the greater store

Ye

He dooth possesse of want and neede
he euer hathe the moze. Pithago

¶ Of Flaterye.

As wormes doo seeke the softest wood
and there encrease their nest:
So Flatery soonest dooth deceaue Plut.
the gentliest and the best.

¶ Of Lust.

Dishonour, shame, and euyll ende
dependes on filthye lust, Aristo.
And it defaseth fame, and soone
consume him to the dust.

¶ Of Diligence.

The man that vseth diligence
in ought he dooth pretende. Aristot.
His deedes or woorkes with quietnesse
shall bring to perfect ende.

¶ Of Richesse.

These Richesse ought to be dispisde
whom waste dooth spende in vayne, Pithagor
Or Auarise dooth heape, wherof
doothe spring no good or gayne.

¶ Of Fortune.

The brickle forme of Fortuns wheele,
So tickle is and vayne,

That

That now it hoysteth vp alofte
and nowe reuokes agayne,
Marcus aure: 93 And after flattreth by her guyse
and showes a short delyght,
Whearbye, in tyme her subtill wyle
doth woorke a greater spyght.

¶ Of chyldren.

94 Philip Rex. The diposition of the chylde,
or manners of the same:
Is eyther to the fathers prayse
or to the fathers blame.

¶ Of men whych liue in sorowe.

There be syxe sorts of wretched men
whyche euer lyue in wooes,
And drousye care, and by no meanes
maye bee deuoyd of those.
Philip Rex. The fyrste is hee whose memorye
can not forgett hys payne
Or trouble, but recordes his greife
whiche moues him to complayne:
Another is the enuyous man,
whose harte dothe melt by spyghte
And care, to see his fooe aduaunste
or lyue in happie plighte,
Another hee who dwells in place
wheare as hee can not thryue,

An

And sees another prosper well
whom fate dooth not depriue:
Another is the hautye man
suppressed by decaye:
Another hee whiche can not get
his wisshe by anye waye,
And last, the man which doth enhaunte
the felowship of wise,
And can not yet obtayne suche skyll.
as fayne he woulde deuise.

¶ Of the soules veracion.

The greatest griefe or dolours which
the bodye dooth sustayne *Socrates*
Can not be likened to the souls
most least surmised payne.

¶ Of a Pikethanke.

Hee that in presence vnto thee
an other wyll defame
when thou arte absent, of thy selfe
wyll doo the verye same. *Hermes.*
For none mistrust dooth more deserue
or doubtfulnesse then they
whiche can the wyll of euerye man
accordingly obeye.

¶ Of Trauell.

95 The trauels labours or the paynes
necessitie requiers,
Marcus aurels. Should bee sustaind with courage good
and stedfaste whot desyres.

¶ Of the Witt.

The greateste vice that dothe abuse
the witt of man is this,
Iesus Syrach. By others faynynge of him selfe
to iudge or thinke amisse.

¶ Of Vaynglorie.

Euen as the famyshed for wante
of sustenaunce or foode
Plutarc Is somtyme forste to eate his flesche
and drynke his proper bloode:
So the vayneglorious man for lacke
of others good reporte,
Is fayne to prayse him selfe to them,
in seekinge their resorte.

¶ Of purchasynge loue.

Yf thou desyre vnto thye selfe
good fauour to attaine,
Or stedfaste loue of faythfull frende
Proper cure. then do thye busie payne:
For to forbeare his testie wrathe,
but when the same is paste,

Then

Then easylie reproue his faulte
and hee shall yelde at laste.

¶ Of Wrathe.

Wrathe makes a man an ouglie beast,
but dronkennes dothe more:
Deforme the visage of the soule
whiche nothinge can restore. Plato.

¶ Of the gyuer.

The man that hath sufficiente power
to gyue a fruitfull gifte
Unto his frende, and dothe it not,
pretendes a subtill shifte:
And hee that promisethe to giue
and seekethe a delaye, Marcus Aure.
Him for a weake suspicious frend
by ryght suppose wee maye.

¶ Of the spitefull man.

As greene wood lies & smolthers longe
before it takes the fier,
But once throughe kindled hotter is,
then woode whiche is more drier:
So is the man whose harte can not Plato.
bee moued strayght to wrathe
When he is verte, more hotte then hee
who hastie nature hathe.

¶ Of the witt.

98 Excepte the fielde be tilde with care,
it lyeth voyde of gayne:
Plato. And so the witt vnexersisde
no profite dooth attayne.

¶ Of the Tongue.

99 It is a most vnseemlye thyng
vnpleasannte and vnfitt,
Socrates when as the slippery tongue of man
dooth runne, before his witt.

¶ Of Equall Frendship.

Tis seldome seene that frendship doth
endure in full effecte.
where as the same vnegall seemes,
in anye one respecte:
As with the sturdye stoburne man
the easye gentle harte,
Plato. Can not continew but by time,
their frendshipp will departe:
Nor hee whom Fortune hath aduaunst
or sett in hye estate:
with him whose case decaid by chaunce,
is ouerthrowne by fate:
Nor hee which seeketh to ascende
with hym whose greedy mynde
Plato. is likewise bent to clime a lofte
his honour for to fynde.

But

But where as Fortune equall is
and natures workes alyke,
And stomakes luker do dispyse
there stedfaste loue dothe sticke.

¶ Of an vnlearned Riche man.

The ryche man voyde of lernings skill,
is lyke a patched perse:
Or as a sheepe whiche on his skine
dothe weare a Goulden fleese. *Dioge.*

¶ Of Almes.

If thou ertende thy will and welthe
to satisfie the poore:
Then God the rather will dispose
and gyue to thee the more *Socrates*

¶ Of Slothe.

The slothfull man is made of clay
or durte the whiche polutes
The toucher of the same, and sloth
the state of man confutes. *Iesus Syrach.*

¶ Of the Worlde.

This worlde is like a burninge fyre
wherof if thou doe take
A lytle, it will warme thee well
and coldnes will aslake:
But if to muche thou gripe the fyre
therof thie selfe will burne, *Pithago*

And thus the more therof thou takeste
the lesse it serues thye turne.

¶ Of the knowledge of this worlde.

If to thy selfe, thou purchase woulde
the needefull perfect skill,
Bothe of thy selfe, and of this worlde,
imploye thye paynefull will
With busie care for to suppose
and diligence to waye,
Three singuler especiall thinges
wheron thie state dothe staye:
The firste which rightly doth require
the chiefest rounde or place:
Thy soule it is because the same
pretends in this same case,
The figure which immortall is
of portrature diuine:
Created by the mighty God,
who did the same assigne.
The next and seconde to the same
thy body, which the graue
Or closet is of that thy soule:
which body semes to haue.
The execution of the aduise
the soule by heauenly grace:

Doth

Doth moue and stirre the body to,
when vice it doth deface.
And last as seruaunt to the rest
this world supplies the nede
Of euery thing the body lackes,
and is the least in dede.
Let therfore thus accordingly
the eyesight of thy minde
Respecte the vertues of these three,
as thou therof shalt finde.
And first accompt thy soule the best
and therfore most bequeaue,
Thy diligence vnto the same
which ought it to receaue.
And then vnto thy body next,
according to degree:
And last and least vnto the world
for so it ought to be.

Socrates

¶ Of Justice.

The man that vseth Justice shall
both get him loue and feare:
But where as Justice is abused
each vice abounde th there.

Seneca.

¶ Of punishment of the wicked.

As cuttynge of the vine doth cause
the same to florishe more,
Plato. So sharpnes vse to euill men
dothe make the lesser store.

¶ Of Pacience.

The vertue of pacience is not got
by force, nor strengthe refraines
Plato. But by the goodnes and the grace
the soule of man contaynes.

¶ Of a Prynce.

That Prince the moste vnhappiest is
Marcus aureli. whiche happye thynkes his state,
Because his cofers bee inrichte
or he aduaynste by fate.

¶ Of a Prynces office.

Lyke as the sonne is equall to
the ryche man and the poore,
Socrates And shines as well on barren grounde,
as on the furtile store:
So ought a prince to haue regarde
vnto the thynge hee heares,
And not vnto the persons, but
vse equallye his eares.

¶ Of swearynge.

The man that manie othes frequentes
Iesus sy. shall lyue in cursed dayes:

And

And plagues shal neuer leaue his house
and shame shalbee his prayse.

¶ Of the ciuill lawe.

The full effecte of Ciuill lawe,
if it be good and true:
Is to lyue well and hurte no man, *Cicero.*
and gyue eche one his due.

¶ Of the witt.

A quiet witt and skilfull sence,
dothe ponder what is passte:
And what is nowe, and what to cum, *Alex: seue.*
and so auoydethe wastte.

¶ Of Judgement.

It is moze better foz a man,
to iudge amongste his foes *Alex: se*
Then frends: foz he shal therbie make
a frende of one of those.

¶ Of Justice.

Justice, is not onelie parte
oz peece of vertues prayse,
But is the sum of vertues welth, *Aristos.*
and head of vertues stayes.

¶ Of an vnquiet wife.

As to the feete of aged men
it is a tedious payne,

To trauell vp a sandy way,
or places bee not playne.
Iesus fy. So to the quiete man, a wyfe
that hath an euill tongue:
Is a most lothsome tyring thing,
and open tedious wronge.

¶ Of Counsell.

In euery counsell or aduice
is giuen, this should be waide:
That it on ryght, on goodnes and
on honesty bee stayde.
And it is right if it depende
on reason, likewyse good
If it of vertue do proceede,
Plato. and feede of wisedomes foode.
And it is honest if of both
the same, it do depende:
And counsell thus compact of these
shall growe to fruitfull ende.

¶ What is perfect honoure.

If thou wouldst perfect honor get,
seeke vertue to attayne:
For vertue got: is honor great,
and is an endlesse gayne.
Which comprehendes no fayned thyng
nor priuy paynted glose:

But verye worship doth pretende,
and honor ryght disclose.
And feareth neither princes pryde
nor anger of the kyng: *Marcus aure.*
But wyll remayne true honor styll
in spight of euery thing.

¶ Of Rulers.

The man is most vnmete to rule,
whych knowes not how to guide *Plato.*
Himselfe, for great reprofe and scorns
his folly wyll deride.

¶ Of a Foole.

A fooles considerance is no more
then is an asses eye: *Protege.*
Whych knoweth not if golde or durt
vppon his backe doe lye.

¶ Of ignorance.

Unskilfulnesse in princes is
a poysenous deadly stroke:
Which causeth many dangers great,
but can them not reuoke.
For it destroyeth diuers men
and doth infect the rest: *Marcus aureli.*
And chaseth many frendes away
and concorde doth detest.

And

And maketh hartie all his fooes
but makes his people faynt,
And therby honoure fled, with shame
hee dothe him selfe acquaynt.

¶ Of the Soule.

Lyke as the eye without his syght
Plato. is blynde and nothinge sees,
Euen so the soule denoyde of grace,
is blinde and nought discries.

¶ Of perseueraunce in counsell.

Lyke as a sycke man which demaundes
good councell for his welthe,
Of the Phisition, and denies
the medsyne for his health:
Euen so the man whom doctrine good
Seneca. instructed hath, to learne
If hee perseuer not therin
no knowledge can deserne.

¶ Of Foolishnes.

Of It is the nature of a foole
with scorne for to deride,
Cicero. The litle faultes of other men
and leaue his owne vnspyde

¶ Of youthe.

Plutarch After the course of winter tyme
the spryng doth folowe faste:

But

But after age shall neuer youthe
returne, but deathe at laste.

¶ Of a rare thynge.

Of all thynges rare vppon the earth
or seldome on the grounde:
A ryche man, good, most rarest is
and hardeste to bee founde. *Marcus-aure.*

¶ Of a good Judge.

The iudge whiche winneth more good
then monye, winnethe well: (will
But hee that winnethe monye, more
then loue, dothe weakelye deale. *Marcus aurel.*

¶ Who may not bee iuste.

The man that dredethe payne or death
or feareth for exile,
May not bee iuste nor voyde of vice,
nor wantynge subtill guyle. *Cicero.*

¶ Of the witt without knowledge.

Euen as a barren tree deuoyd
of fruicte or fertill gayne,
So is a witt that hathe no skill,
or els, a senceles brayne. *Socrates.*

¶ Of Contempte.

No man contempte can suffer, for
none thinkes him selfe so vyle *Aulus*

As for to be despyſd, or had
in ſcornefull hates exile.

¶ Of mans property.

112 The nature of a man is moſt
that thing for to require:
Thales. The which occaſion doth forbid
to graunt to his deſire.

¶ Of Credyte.

113 As after lyfe once loſt, that lyfe
retourneth not agayne:
Alexi ſeue. So credyte once abuſed, is loſt
but hyndrance doth remayne.

¶ Of ſelfeloue.

Selfeloue an ougly vyce, defames
the hygh and lofty ſtate:
And blyndeth many by the toyes
Cicero. conceaued of flattring fate.
For many fooles by gloſing guyle
vpholding fancies wyll:
Be farre deceaued, and themſelues
wyth ſwelling pride doe fyll.

¶ Of a Princes dutye.

The greater power and force a Prince
Marcus attayneth by hys fate:
aure: The greater vertue ſhould he vſe
to bewtify his ſtate.

¶ Of

¶ Of people or subiects.

As wynde vnto the fier is
in causing it to flame:
So be the people to the prynce
in rayling vp hys name. Pithago

¶ Of the Worlde.

This world is as a prinye path
wherin doe thistles lye:
And therfore men shold take good heds
howe they doe passe therby. Seneca.

¶ Of Rulers.

The man that would a ruler be
must labour first to learne
A subiectes duety: then to guide
he better shall discerne.
For he that is a subiect proude
or couetous of heart:
Shall neuer temprately fulfill
a rulers busy parte. Alex: se

¶ Of counsell takyng.

There can not be in mortall man
a matter more diuine Plato.
Then good aduice: for to demaunde
in ought he doth assigne.

¶ Of

¶ Of God.

YF thou wouldste rightlye knowe to
the mightie god of heauen, (please
Of all thinges needefull moste therto
be these, insuinge seuen:
The fyrste that man doe neuer leaue
his God for other men,
Least likewise God when he shal neede
forsake his case as cleane:
The seconde, that it more auayles
to truste vnto the might
Of the immortall God, then all
the power of mortall fight:
The thirde that wee emploie our cares
leaste wee prouoke the yre
Of God, whose anger ragethe more
then dothe the broylinge fyre.
The fourth that God doth not forget
a man for all his crimes,
Except, that man doe firste forget
his God, a thousande times.
The fyfthe, that god doth punishe more
the good men then the ill,
Because his mercie maye pursue
the teachinge of his will.

Marcus ayre:

The sixte that if in time of warres
we would our welth increase:
We duely serue and seeke to please
our God in time of peace.
The seuenth, that god to no man sends
or realme his plague or threat:
Except that man or realme haue first
committed vices great.
For as God is of mercy full
whose pitie we may trust:
So is he sharpe, seuere and rough
and yet a God most iust.

¶ Of worldly honor.

He worldly honor doth contemne
the which is perfect wise:
And he which riches doth imbrace
must wisedome needes dispyse.

¶ Of Lawe.

The happy realm which hath good law
hath such a propp and stay:
That therby all thinges florish fast
but nothing can decay.
Wisedome is a wholesome tree
which springeth from the hart:
And in the tongue doth beare his fruits
and giueth each man part.

Marcus aure. 115

Plato.

Socrates

Plato.

¶ Of a wise man.

By these thre chiefe and proper poynts
thou mayst a wise man knowe:
By making him a faythfull friende
which was his vtter foe.
Isocrates By making learned such as rude
and ignorant haue been:
And last by good reforming those
which wallow in their sinne.

¶ Of study.

Like as the earth sustaynes the roote
of any herbe or tree:
But yet the Sunne by holesome heate
doth cause there blossomes be.
Protege. So study breedes the sappy dewe
of knowledge and of skill:
And loue and fauor moues the same
his vertues to distill.

¶ Of man.

We haue a soule and body which
be diuersly enclynde:
Catelin. The one participate with God,
the other brutish kinde.

¶ Of Riches.

The rich mans substance doth prouoke
his heart to euery vyce:

By

By mouing him to pleasures fonde
wherof great harmes arise. *Aristot*

¶ Of childehode.

Nothing doth sticke more fast in minde 123
or planted is so deepe:
As that which in his tender youth *Fabius.*
a man hath sought to keepe.

¶ Of wordes.

The disposition of the minde 124
may best be vnderstode:
By the proceedings of the mouth *Dioge.*
as they be nought or good.

¶ Of good deedes.

So doo thy deedes as thou wouldst haue 125
the same for to be knowne:
Yet kepe them close a while, and then *Euripi des.*
at large let them be showen.

¶ Of Concorde.

No peace ne concorde may endure
amongst such foolish men:
As know not reuerence for to giue,
to whom, wherefore nor when.
For where as all men be alyke,
there is continuall strife: *Iustin.*
And therby hatred and decay,
and ruine raigne as rife.

¶ Of vice.

Marcus aureli. As we are set in great delites
and worldly pleasant fame
By vice, so likewise mischiefes more
we purchase by the same.

¶ Of vaine glory.

As he that giues vnwillingly
but little seemes to haue:
Marcus aure. So he that prayseth slenderly
seemes prayse agayne to craue.

¶ Of Vertue.

Euchman by trauayle wil prouoke
and put himselfe to payne:
To get the treasure of this world
Dioge. and wealth of earthly gayne.
But much more requisite it is
that man should vse his care:
To seeke for vertue which no time
can alter nor apare.

¶ Of vertuous deedes.

126 Tis better much, for vertuous deedes
Hermes to take rebuke and shame:
Then by deceite of vicious workes
to get renowne and fame.

¶ Of fayre wordes.

In

In trouble pouerty or neede 127
sweete wordes doo profite small:
Except that also sweete good workes
be mingled therwithall. Marcus aurel.

¶ Of an Enuious man.

The serpents spew their venim out
and poyson, to intente
To damage other men therwith,
and therefore is it spente.
But the malicious man doth more Seneca.
him selfe with filth infecte
Then any els, and therfore most
his owne wealth doth detecte.

¶ Of Liberality. 128

Ther be two fountains which approue Valeri
the liberall mans good sauour: us maxi
The one is iudgement sound or sure
the other honest sauour.

¶ Of the most euill thing. 129

As nothing better then good men
in all the world remaynes:
So nothing worse then euill men Proteg.
or wicked it contaynes.

¶ Of Conditions.

Like as in each Pomegranate is 130
some rotten seede or grayne: Plato.

So some condition that is yll
in each man doth remayne.

¶ Of giftes.

If thou wouldst giue, & wouldst therin
auoyde suspitious fame:
Thou must with measure vse thy gifts
and wisely weigh the same.
Solon. For if too little they be, then
repoyt will say in hast:
Thou art a niggarde, if too great
it iudgeth thes to waste.

¶ Of Fayth.

Nothing a common welth preserues
and nothing profite fayth:
Cicero. So much in perfect proofe of wealth
as doth the vertuous fayth.

¶ Of trueth.

132 Trueth is the messenger of God
which each man ought to take:
Plato. Both for the nature of hir selfe
and for hir masters sake.

¶ Of good behauiour.

131 If thou intendst to doe the thinges
is good, or to thy neede:
With diligence and payne prouide
therein for to proceede.

But

But if thou dost determine ought
that doth encline to yll:
Then be as swifte for to suppresse
the same and conquer will.

Zenocrates.

¶ Of Loue.

As Ivie alwayes somewhat findes
wherto himselfe should cleaue:
So loue hath alwayes seruaunts good
which loue do neuer leaue.

Plato.

¶ Of sober demeanor.

It is most requisite for man
to shewe a sober face:
And maners in the sight of youthes
that they may learne his grace.
And in the sight of auncient men
to vse himselfe likewise:
That he may know and learne of them
the thinges that they deuise.

Plato.

¶ Of Flatery.

It is a poynt of flatery
in presence for to prayse.
A man, and great vnsemelines
for to renoke his prayse.

Seneca.

Of wrath.

The man maye best from wrath or yre
his raging heart refrayne:

Socrates Which thinkes how God beholdes him
and doth his pride disdayne. (well

¶ Of Wine.

133 Like as with water Vault is made
to haue a sauour sweete:
Hermes: So wine with measure to make glad
the senses is most meete.

¶ Of the tongue.

The tongue of man wel vsd is good,
the most commodious thinge
That man may haue, wherby procedes
the fauour of the kinge.
Legmon. But if abusd the same, more yll,
more pestilent and vyle,
And poysenous is then any harme
that workes the wealths eryle.

¶ Of speach.

134 It is great wisedome for a man
in speach to be aduised:
Socrat. Least after many wordes dispersd
his sayings be dispysed.

¶ Of a Lyar.

135 Tis meete the foolish felowship
of lyars to eschew:
Hermes But needefull more we credite not
the same nor them ensue.

¶ Of

¶ Of a fooles secrete. 136

Euen as a cleere and perfecte glasse
can hide nothing apeares
Before the same: so fooles can keps
no secrete close of theirs. Aristot.

¶ Of pleasures.

Temperance is an vtter foe
to lust and lustes despight:
And lust is waighting seruant to
each pleasure and delight. Aristot.

¶ Of the Flatterer.

Euen as the shadow followes still
a man in euery place:
So doth a Sicophant the like
with his dissembling face. Plutarch

¶ Of Fortune.

The propertie of Fortune is
so cruell fierce and fel:
That she will punish them who most
doo seeme to serue hir well.
And she beguyleth euery man,
but none beguileth her: Marcus aurel
And she will promise much and yet
the time will still deferre.
Hir songe is weeping, and hir teares
is laughter both to dead:

And them aliue and doth alike
she serueth in their neede.
And spurneth them that present be
the absent threatning sore:
A wise man shonnes hir, but a foole
will care for hir the more.

¶ Of the couetous man.

Like as a dogge deuoureth all
is giuen to him in hast:
Aristot. And greedely doth gape for more
and eates it vp as fast.
So likewise doth the couetous
when hee by chaunce doth get
A pray: abound therby, the more
in greedines as great.

¶ Of diligence.

Nothing doth soner purchase store
or sets the heart at ease:
Aristot: In quiete state then diligence
which trauell doth apease.

¶ Of happines.

137 He is not happy that aboundes
in riches or in store:
Seneca. But he which well doth vse the same
that man is happy more.

¶ Of sure liuing.

The little goodes or pouerty 138
that is with suerty kept:
Is better much then riches which Isocrates
with dreade and feare be rept.

¶ Of the knowledge of
our selues.

It is a poynt of folly great 139
that thou shouldst rightly showe:
Of other men and of their faultes, Marcus
and not thy selfe to knowe. aure:

¶ Of wise mens fore knowledge.

A foole may well perceaue the things 140
the which concluded be: Ciccro.
But wise men of the things to come
as plainly iudge and see.

¶ Of deffe and blinde men.

Such men as deffe or blind are borne 141
more pure and perfect haue Mar: au:
Their inward powers, because their
of pleasures least do craue. (sence

Of vnsaciate desire

Tis very rare and seldome seene 142
where honor doth encrease: Alexa
Or riches doo abounde or flow sene.
that auarice there can cease.

¶ Of laysure.

143 The tract of time or layſure doth
ingender perfect ſkill:
Ariſtot: And prudence and experience
both of the wit and will.

¶ Of aduiſement.

144 The man doth ſeldome fall or ſlip
which feareth for to fall:
Marcus aure. Because in euery ſteppe, he takes
aduiſement therewithall.

¶ Of vayne men.

145 Vayne men be knowne by vttrance of
Thales. their wordes, which likewiſe vayne
Doo vainly ſhew the vayne delightes
their fooliſh hartes retayne.

¶ Wherto man is made.

146 By natures crafte we are not taught
Cicero. as though that we were made
To ſolace, but to grauitie
if it be wiſely wayde.

¶ Of forecaſt.

147 Like as a ſtroke well ſpyed, may be
receaued with better eaſe:
Ariſtot: So he that doth forecaſt his harmes
his troubles may appeaſe.

¶ Of our life and death.

Man

Mankinde from whence we take our
so wicked is and yll: (breath
And eke the world wherin we liue
so full of ranging will:
And last the glyding serpent which
impoysned Fortune hight:
Doth with hir feete and nayles & teeth,
so kicke and scratch and bite. *Mar: Am:*
That nothing is more amorous
or plesaunt to the hart:
Of wise men, then to die in God
and from this worlde departe.

¶ Of Correction.

Correction done with gentlenes 148
doth easely perswade:
But with extreamenes moues yll wil, *Seneca.*
the stomake to inuade.

¶ Of a King.

A king should be of corage good,
and of a curteous hart:
And free, and with great payne deuise
to execute his parte.
And should refrayn himselfe frō wrath *Plutarch*
and bridell him from ire:
But should with measure vse it, where
occasion doth require.

And

And if it chaunceth that his force
or fortune do decay:
Yet should his corage still encrease
and not to weare away.

¶ Of shame.

149 It is a shame for any man
to honor to attayne:
Anacar: By birth, and not desarue the same
by good and vertuous payne.

¶ Of secretes.

150 The man is wise which can refrayne
and kepe his secretes close:
Seneca. But he a foole who doth his trust
to euery man depose.

¶ Of Counsell.

151 For diuers seruices a man
may make a meete reward:
Mar: au: But for good counsell giuen to him
the same is very harde.

¶ Of the Lawe.

The prince that makes his realm to be
a subiect to his lawe:
Doth raigne in peace bicause he makes
Iustinian his people liue in awe.
But he that doth reiect his lawes
from out his realme, doth cast
himselfe

Himselfe from out his seate therwith
and all thinges bringes to waste.

¶ Of all Iniuries.

By two peruerse and wrongful wayes
all iniuries be wrought:
Whether they be retaynde by force
or els by wronge are sought.
The one is by witholding that
which is anothers right: Pithagor
The other by extorting ought
which is an open spight.
¶ If thou the truth of any thing
wouldst very fayne descry: Socrates.
Giue little credite to thine eare
but trust vnto thine eye.

¶ Of the wrathfull.

The man that is a slaue to wrath 152
or bondeman to his yre:
Hath neyther power to rule his witt Socrates.
nor bridle his desire,

¶ Of early rising.

To rise from sluggish sleepe betimes 153
and longe there from to stay: Plato.
Maintaynes the health of man, the wit
and senses from decay.

¶ Of Wisedome.

Wise-

Wisedome is the perfect skill
of matters be deuine:
Aristot: As also knowledge of the thinges
that nature doth assigne

¶ Of honest liuing.

That man of honor doth deserue
and worship most his part:
And liueth most aright in earth
and best imployes his hart.
Which hath a conscience vncorrupt
Marian: and feareth God aright:
And is a freende vnto his freende,
and beares his foe no spight.
And temperate is of wordes & works
not couetous of fame:
And in his person restfull is
such man deserues no blame.

¶ Of a whore.

A fayre whore sweete poyson is
Chilon. which by hir priuy watch:
The simplenes of foolish men
Marian: with subtill guile doth catch.

¶ Of Obedience.

The wicked man obayes for dreade
Aristot the good for perfect loue:

Whose

Whose true obedience stiuncly standes
and neuer doth remoue.

¶ Of trouble.

Euen as the mariner by course
erspectes for storme and winde
After calme weather, so likewise
the prosprous quiete minde
Should after ease, misdoubt the more
his troubles to ensue: Plut.
Thus doing, after such mishap
his comforte may renew.

¶ Of womens wrath.

The serpents head most subtill is 154
and wicked, but the yre
Of women, passeth euery wrath Iesus Sy.
that burnes in furies fier.

¶ Of the learned vertuous man.

The man which learning hath adioynd 155
with vertue seemeth pure
And perfect cleane and excellent Plato.
and constant stirme and sure.

¶ Of Sciences.

Like as the little bees doo sucke 156
the flowres that be most sweete:
So men should chose of sciences Plato.
the science is moste meete.

Of womens counsell.

No man more ignorant doth seeme
or foolish is then he:
Socrates Who by a womans counsell seekes
aduised for to be.

How to liue well.

If thou wouldst moue thy wicked flesh
to liue in godly plight:
Then let thy minde consider these
and iudge of them aright.
How painfull the reward of sinne
Plato. is after this thy life:
How vayne and frustrate is the world
repleate with vering strife.
How briefe and short it is, how fonde
the pleasures of the same:
And how inuiron'd of thy foes
thou art, which seeke thy shame.
And last how death vncertainly
by diuers wayes doth watch:
How that in priuie sodayne time
vnwares he may thee catch.

157

Of a vertuous heart.

Plato. Like as a precious stone doth shine
and glitter in a ring:

So

So doth a heart in vertue set
excell each other thing.

¶ Of our corrupt nature. 158

We vertue much desire to haue
but yet our workes intende
To vice, and wickednes, and yll:
and to no other ende.

Marcus aurel.

¶ Of measure in speach. 159

The prudent man demaunded of
a question, aunsweres small:
The foolish man without remorse
doth prate and babbell all.

Proteg.

¶ Of our state. 160

As sone as man is borne on earth
the same for to possesse:
Death likewise ilueth therwithall
his life for to suppresse.

Marcus aure.

¶ Of freendes duetyes.

Freendes ought to be like horses good
and haue a little head:
By humble conuersation
for scorne must cleane be fled.
And quicke of hearing to the ende
they may obey the call:
And soft of mouth bicause their tongs
should neuer slippe nor fall.

Marcus aure.

And harde of hoofe that they may beare
great trauayle to sustayne:
And sure of foote they may not start
for labor nor for payne.
And of a colour bay that they
may winne renowme and fame:
And so should friends imploy them selues
their loue and liues to frame.

¶ Of Charitie.

Charitie is a good effect
or passion of the minde:
Wherby the heart of man esteemes
such thinges as be assignde.
Hermes For the perseuerance of the feare
and loue of God before
The valure of each worldly thing
or heapes of earthly store.

¶ Of vayne benefites.

The man which to the wilfull foole
doth study to do good:
Shall gayne as much as if he gaue
a strangers dogge his foode.
Socrate: The which will barke and bite aswell
the feeder as the rest:
Although he giue him of his meate
the dayntyest and the best.

¶ Of

¶ Of a nigardes almes.

The goodnes which procedes from him 161
which in good deedes is slowe:
Is like the herbes the which by chaunce *Hermes:*
vpon a donghill growe.

¶ Of a learned prince.

Vnto a common wealth or realme 162
a learned prince or kinge:
Is happiest stay vnto the same *Aristip:*
surpassing euery thinge.

¶ What is our best knowledge.

The greatest learning we can haue 163
or perfit purest skill:
That we by knowledge may possesse *Alex: se*
is to vnlearne our yll.

¶ Of three incombrances.

No men more ignorant be then they
that trust vnto their wittes:
None so vncertayne as the fooles
that stande to fortunes fittes. *Socrates*
But none so combred or diseasde
or troubled more with strife
Then he that hath, against his will
a brawling wicked wife.

¶ Of death.

As kindely as it is for age 164
Hermes to follow youthfull race:
So after age insueth death
euen in as kindely case.

¶ Of a beautiful foole.

A foole that is well fauored 165
Diog. or deckt with beawties cost:
Is like a pleasant house wherin
doth dwell a froward host.

¶ Of fearefulnes or timorosity. 167
The strength ne bignes doth preuayle
in him that fearefull is:
Plut. And therfore each thing he attempts
by force must fare amis.

¶ Of vertue and vice.

Like as the sight or cleane prospect
or clearenes of the eye:
Can not at once both things aboue
Hermes and thinges beneath descry.
Euen so the heart with all his payne
his knowledge and his skill:
Can not at once apply himselfe
both vnto good and yll.

¶ Of perfect good.

Of all such store or riches as 167
by right we goodes do call:

The

The vertues of the soule be best Pithag.
and richest goodes of all.

¶ Of the wearines of nature.

There is no thing so perfect good
so pure or perfect wise:
But tract of time doth cause vs loath
and vtterly dispise. Hermes.
For such is foolishnes of man
that that which most he may:
Ye least estemes, but that which least
he holdeth for a pray.

¶ Of abstinence.

As men be wary to receaue
and dainty for to take
Unholesome meates, least that their
of body should aslake. (health Socrates
So likewise should they warily
from vice and sinne abstayne:
That they therby may likewise shunne
the soules eternall payne.

¶ Howe to see and perseaue folly
in a man.

As when a foggy miste doth hide
the fayre and pleasant beames
Of Titans bewty, and obscures
the skies with pitchy streames.

Socrates Each forme therin more greater semes
and fuller doth appeare:
Then when such foulnes worne away
the skyes be cleane and cleare.
So likewise vice that setled is
and nosed in the heart:
Is most perceued in ougly wrath
when fury playes his parte.

Of the lazy life.

169 The lingring lazy life wherin
to much of ease dependes:
Aristot. Is most vnready to forbeare
when fortune backward bendes.

How to make of foes freendes.

169 Either with meekenes ouercome
Plato. the man which thou hast made
Thy foe, or els with benefites
his enuy ouer lade.

How to disclose our secreats.

170 To such as well thou knowst with ease
thou mayst thy trust repose:
Zenopho But to the man to thee vnknowne
no secreate do disclose.

How to trust.

To try and then to trust thou mayst
171 in trusting thinke thee sure:

But

But first to trust before to try repentance will procure. Dioge.

Of pryde.

Of young men pride should be eschewd of elde men pride disdaynde: And last of all men pride suspect and carefully restayned. 172 Alexa Seue.

Of the eyes offence.

The eye could neuer once offende if ruled by the minde it were, but deale aright in that which duty hath assignde. 173 Cicero.

Of fruitles labor.

Attempt not diuers thinges at once for they will all decay: Through disagrement of themselues and thou shalt haue no stay. 174 Thesille.

Of deliberate speaking.

First thinke, then speake, & last fulfill, Let wordes be rulde by thought: And after wordes imploy thy will that promise may be wrought. 175 Zenophon

Of worldly pleasures.

The worldly man that seekes for fonde and worldly vayne delight: 176 Hermes.

177. Doth hunt a shadow which is sone
dispersst and out of sight.

¶ Of aduice in all things.

The man which wisely takes aduice
in euery worke or deede:
Titus Li-vius. Shall neuer liue for to repent
nor to bewayle his neede.

¶ Of wittes exercise.

As brasse or steele do glister more
in bewty of their kinde:
The more that they be worne, & more
Plato. to brightnes are inclynde.
So wittes which exercised be
and practysde with good vse:
Are taught the more to goodnes, and
are kepte from yll abuse.

¶ Of malice.

178 As he that wounded is doth liue
in great disease and payne.
Hermes. So likewise he is sicke in soule
who malice beares in brayne.

¶ Of reason and knowledge.

179 Like as a captayne rules his hoste
deuoyde of any strife:
Plato. So reason knit with knowledge leades
and guides the happy life.

¶ Of

¶ Of wisedome.

180

Euen as a plough doth roote the thorns
and thistles from the ground :
So wisedome purgeth euery place
where vice doth most abounde.

Hermes

¶ Of Golde.

As by the touchstone golde is tryde
so man is tryde by golde:
The which directly doth his price
and valure well vnfolde.

181

Pinthage

¶ Of aduancement.

By nature all men equall be
by fortune some aduaunst:
And some suppresse, let him therfore
whom fortune hath enhaunst
In his supremicy beware
and wisely be adulysde.
Least that in midst of lofty fate
his fortune be dispysde.
For who by fortunes fauor gettes
to liue in happy plight:
By fortunes anger is addict
to purchase fortunes spight.

Iustinus.

¶ Of hope and life.

Hope is in life and life must die
which hope must thinke vppon:

182

In

In life, for when the life is past
Instin. the hope is also gone.

¶ Of knowledge.

183 That realme in pouerty doth liue
in famine and in dearth:
Socrates Whereas intelligence is scant
the king of heauen and earth.

¶ Of a vicious man.

Like as one braunch of any tree
if it be sette on fier:
Will kindle all the rest therof
Socrates presuming to the hier.
Euen so one wicked man with vice
corrupted, will defile
A great conuent except he sone
be put vnto exile.

¶ Of Enuy.

184 The greatest poyson of despight
and enuy most is owde:
Seneca To those on whome the benefites
of fortune are bestowed.

¶ Of wine and women.

That man the which in women hath
and wine his chefe delight:
Chilon. Can neither store possesse, nor helth,
nor witt, nor manly might.

¶ Of

Of foresight.

To see it is a common thinge 185
which most men doe retayne:
But to foresee a seldome thing Zenophy.
which sight is in the brayne.

Of superfluous prators.

As empty vessels lowdest sounde 186
and make the greatest noyse:
So simple wittes do most abounde Socrat.
to prate with lowdest voyce.

Of envious men.

Euen as a sicke man healed is
and cured of his soze:
By vertue of the medcine good
which phisicke doth restore. Socrat.
Likewise of envious men the whot
and great consuming rage:
Good lawes with remedy do serue
seuerely to asswage.

Of hasty attempts.

The greatest foolishnes in men 187
which is the greatest faulte:
Is hastely without remorse Socrat.
His doings to assaulte.

Of thinges surpassing
our capasitie.

It

188 It is a folly for a man
and thinge exceding vayne:
Protege. In waighty matters which surpasse
his witt, to vse his payne.

¶ Of the greatest shame.

189 Of all reproch or infamy
it is the greatest shame:
Socrat. An olde man for to be vnlearnde
which most deserueth blame.

¶ Of a foole.

A brutish beast more better is
vnto a common welth:
Then is a foole, whose simple witte
Martin: can further no mans health.
For Oxen labor on the earth
and Asses serue our neede:
But fooles deuoyde of fruitfull sense
can do no such good deede.

¶ Of tender age.

What thing a man in tender youth
hath practised in vre:
He shal retayne the very same
in age till death be sure.
Euripides. Who therfore in his age would fayne
be glad good fruites to mowe:

Must

Must in his youth apply himselfe
good holesome seedes to sowe.

¶ Of Death.

Death is a thing which no mans wit
can compasse to eschew:
And therfore should the lesse be feard
because the same is trew.

Pithage.

¶ Of Sorowe.

Sorowe to solitarines
is Tosin and the heire
To vtter desolation
and comfortles dispayre.

Mar: ant.

¶ Of a sad countenance.

A greuous countenance doth bewraye
the sorowes of the heart;
And shewes the spirite to be inwrapt
in griefe and inward smart.

Socrat.

¶ Of Obedience.

Of euery qualitie the which
commoditie doth bringe:
Obedience soneft loue obtaynes
before each other thinge.

Hermes.

¶ Of Charitie.

As fier is an instrument
which many thinges inuade:

Before

Before they can receiue their ende
or thoroughly be made.
So charitie determines still
the trueth of euery deede:
That therwithout no honest worke
or thought may ouer proceede.

Of the tongue or wordes.

By the disposing of the tongue
there is a tryall true:
Socrat. To knowe how the disposer can
his fleshly lustes subdue.
For he that can not bridell wordes
according as he lyst:
Hath much lesse power to bridle lustes
or appetites resist.

Of contented riches.

192 He is not rich which hath great store
but he which is content:
Socrat. Whose state decayeth not although
his riches cleane be spent.

Of good aduice.

As a phisition can not cure
Hermes. nor heale his pacients sore:
Except the cause of his disease
be throughly knowe before.

So

So can no man imparte aduice
or counsell well to thee:
Except the full of thy complaynt
he do peruse and see.

¶ Of worldly care.

Ye is not wise which wel doth knowe 193
this world he must depart:
And yet to worldly thinges imployes Pithag.
his care and paynfull hart.

¶ Of the worldes misery.

In this same vale of misers, none
can perfect rest attayne:
Nor yet enioy though he haue reapt Seneca.
the profites of his payne.

¶ Of a kinges duety, written
by Claudianus a famous
Poete.

Though that thy power and prowes
vnto the world his ende: (stretch
And through at large in euery place
and prouince do extende.
And though thou rulest the heuy charge Seneca.
of rich Arabias might:
Of Seres, Medea, and the rest
and hast in Indea right.

If feare thy honor interrupt
or small things thee offende:
Or to desire which is corrupt
thy fansy do intende.
Thou art in bondage as a slaue
thy honor then doth fall:
Thy glory and fame suppressed is
and cleane defaced all.
And thou shalt rightly be esteemd
as worthy for to reigne:
When thou art ruler of thy selfe
and flyest all disdayne.
For euill custome had in vse
doth bring in filthy vse:
That vertue cleane refused is
and brought into abuse.
And wanton licence doth intende
great folly to allure:
And still pursuite of wanton sectes
doth wantonly procure.
Set not thy fansy therfore still
to liue in great delight:
Least that thy foolishnes of will
do worke thee further spight.
And if that lust or hasty wrath
thy stomake do assayle:

Subdue

Subdue occasion, which subdewd
thy selfe shall then preuayle.
What thou maist do craue not to knowe
but what becomes thee best:
Keepe corage, lowe, I alwayes thinke
that measure is a feaste:
Loue well thy subiects and prouide
the meanest to maintayne:
Deuise thy welth and let them all
Be partners of thy gayne.
Be not addict to partialnes
except it do pretende
Thy whole estate of commons all
and people to defende.
For by ensample of thy selfe
they be informed all:
And both in vertue and in vice
with thee they ryse and fall.
For lawes and statutes haue no force
nor any thing preuayle:
But as a ball the people turne
which euery way doth faile.
And if the ruler in his life
and liuing be not stable:
Both law and counsel sone are changde
and turnde into a fable.

¶ Of meeke witted men.

It is a seldome thing to finde
though labor longe do seeke:
A man that doth abounde in witte
and therwithall is meeke.

Hermes.

¶ How to knowe a wise man.

A wiseman well may be discernde
by slacknes vnto ire:
And by refrayning of his will
and brideling his desire.
And by the little pride that he
conceaueth of the fame:
Or good report referde to him
though he deserue the same.

Seneca.

¶ Of honor and riches.

Riches moues a wanton will
and lecherousnes prouokes:
And honor, worship and renowne,
of malice be the clokes.

Dioge.

¶ Of a good law.

A law well made with good aduise
is a most happy thing:
A standerd staying right and truth
and an immortall king.

Socrates

¶ Of the proofe of good counsell.

The

The man which counsels other well
vnto himselfe doth gayne
A good reporte and pleasaunt prayse *Isocrat.*
for such his happy payne.

¶ Of well doing.

If thou wouldst labor to do well
indeuour to do so: *Marcus aure.*
As thou therfore mayst spighted be
of him that is thy foe.

¶ Of Ignorance.

The man that knowes not what he
in seeking that is scant: (seekes *Socrat.*
Can neuer know to finde the thinges
the which his case doth want.

¶ Of euill life.

The man deserues not for to liue
whose life doth not intende:
To seeke for vertue and prouide *Dioge.*
his vice for to amende.

¶ Of learning and knowledge.

The gayne of knowledge & the proofe
of cunning still doth stay: *Alexseue.*
When substance fayles and goodes de-
and fortune flytes away. crease

¶ Of scornefull men.

A scornefull man can nere be good
Marcus aurels. or perfect faithfull freende:
But wauering still prouokt by pride
as time will proue in ende.

¶ Of Libertie.

Where libertie doth ouerflow
tis hard the heart to tame:
Aristot: But that affection will be bolde
for to inure the same.
Prouide therfore to bridle will
and appetite in time:
Least after custome thou be backte
and noised in thy crime.

¶ Of frendship.

Pitthago A man may many freendes retayne
and louers not haue scant:
And yet when cause doth rayse a proofe
he shall of frendship want.

¶ Of discorde.

Euen as a little sparke of fire
Plato. proceedes to greater light:
If it approch to place where winde
recouereth vp his might.
So discorde secreatly begon
perseuering more and more:

Will at the last appeare in syght
though it was hid before.

¶ Of concorde.

That realme or place which is adornd
with concorde and with peace,
By force must prosper and smal things Pithago
do growe to great increase:
But where these two abandond bee
ther doth abound decaye,
And great and myghtie matters melt
and vanishe cleane awaye.

¶ Of frequenting thy frendes house.

Haunt not to much thy kinsmans house
for that doth hatred moue,
Nor tary not to longe from thense
for that suspectes thy loue: Aristip
But vse a meane therin and so
thou frendshipp shalt maintaine
For it is good for to receaue,
but not in croche a gayne.

¶ Of vowes.

Make litle vowes but if a cause
compell thee vowes to frame: Pompey
With ernest diligence prouide us.
for to performue the same.

¶ Of superfluous curiositie.

Be swift for to subdue the vice
Plato. thy stomake doth assaulte:
But slow to seeke and vnderstande
or search of others faulte.

¶ Of good and yll.

There is but one especiall way
that doth to goodnes leade:
Hermes To yll a thousand pathes pertayne
which inconuenience breed.

¶ Of the diuersitie of disceites.

As diuers poysons disagree
in practise and in vse:
So much that one can well suffise
the other for to cure.
Seneca So likewise vices and disceites
in their effect discent:
And be as diuers to defraude
and diuersly be spent.

¶ How to purchase fame.

If that thou seekest to obtayne
a good report or fame:
Pitthago Thou must attẽpt such vertuous deeds
as may deserue the same.
And if thou knowst a man hath got
as worthy great dispraise:

To get thy selfe a better name
thou must auoyde his wayes.

¶ Of an euyll wife.

None is so perilous a foe
which fiersly maintaynes strife: *Mar: am:*
Unto a man, then is a shrew
or els an euill wife.

¶ What best becomes a woman.

The needefullst vertues that behoues
a woman to retayne:
Is for to brydle raging lust *Hermes.*
and tikkle tongue refrayne.

¶ Of gentlenes.

The man that vseth gentlenes
in his superiour state: *Aristot:*
Can neuer reape an yll reporte
nor shame, nor purchase hate.

¶ How te instruct youth.

Like as the men which bring vp coltes
and wanton horses tame:
Unto the bit and bridle firste
do chiefly trayne the same. *Seneca.*
So they that youth instruct must firste
if they would haue them broken:
Teach them to moderate their tongue
and leaue their eares wyde open.

¶ Of well doinge.

As thou wouldst other men to woorke
thy welth and not thy payne
Alexis So do to them, and deale aryght
with other men agayne.

¶ Of Wyne.

By wyne the beautie is defalke
Isocrat. and age deformed more,
And that forgot which erste was had
and kept with warie store.

¶ Of a licentious tonge.

A tonge the whiche of wickednes
Plato. doth babble out his fill:
Is a sustayner of the lust,
and norisher of will.

¶ Of goods ill gotten.

The treasures which a man by frauds
and falsehode doth augment,
Hermes. By suche collusion ill are got
and worser are they spente:
Who therfore to be ryche in store
doth purpose and intende,
Ought trewlie riches for to wynne
and dewlye them to spende.

Of foule language.

The

The man which is of beutie full
And vtters fylthie breath,
Doth drawe a swoorde compact of lead, *Aristip:*
out of an yuorie sheath.

¶ Of Lust.

yf thou wouldst think of man how much
his nature doth excell,
Supposing thus thou shouldst perceaue *Cicero.*
and vnderstande it well:
How muche vnnaturall it is
for man for to abuse
Him selfe by lust, and howe deuine
the same for to refuse.

¶ Of a fooles good fortune.

Ther can not bee a thing which man
may suffer more with payne,
Or matter harder to forbeare
or lesser to sustaine: *Socrat.*
Then for to see a foole aduaunst
or sit in hie estate,
Whom foolishe fortune hath inhaunste
to vndeserued fate.

¶ Of the pleasure in monie.

It is a pleasure perrilous
whiche woorketh heauie spight.

For

For man to pleasure in his goodes
or money to delight.
Plutarch For none is in a surer state
or hath lesse cause to craue:
Then the contented whom it doth
suffise the least to haue.

¶ Of man and money.

It is a better thing for man
of money for to want:
Pithago. Then that the money should abonnd
and that the man be scant.

¶ Of the ende.

The ende of euery thing is proofe
and tryall of the same:
And the beginning must forecast
Socrat. the things a man would frame.
If therfore thou woldst haue thy works
to grow to fruitfull ende:
Thou must begin with willing heart
the things thou dost pretende.
For the beginning is the chiefe
wherto thy wisest payne
Must be referd, but styll the ende
is hardest to attayne.

¶ Of aucthoritie.

Desire

Desyre not with hawty minde
to rule and beare a sway:
Before thou learned hast the skill
and cunning to obey. *Pithagor.*

¶ Of time.

The man that trusteth vnto tyme
is ere beguiled still:
Let therfore no time passe to farre
but guide it by thy will. *Seneca.*

¶ Of a dissembler.

The moths corrupt ẏ clothes, & worms
with canker pearce the bone:
But one dissembler may beguyle
the totall world alone. *Mar:an:*

¶ Of aduisement.

To take aduisement is a good
and requisite delay:
Which maintaines profite & preserues
indeuours from decay. *Alex:se*

¶ Of the body.

The fairest body liues in earth
if it be wayde aright:
Is nothing but a donghill clad
with colours of delight. *Cicero.*

¶ Of counterfeyt things or fraude.

Nothing

No thinge which counterfaited is
illusion so can faine,
But to his proper substance will
in ende returne againe:
Aulus Gelius. Doo therfore nothinge with disceyte
nor by dissemblynge trade,
Least ỳ when time bewrayes, the same
vnto thy blame be made.

¶ Of a Souldiers dewtye.

It dothe behoue a Souldier beste
in batayle or in fyghte,
Zenoph. That he do truste more to his wytte
and pollicye then mighte,
For wytte in scyrmy she profits fare
and warres doth more preuayle,
The strigth of thousands which by force
greate dayngers maye assayle.

Of vice or wickednes.

Let nether onse thy hands to woorke
nor harte nor yet thy will,
Zenophon To thynke nor yet thy eares to here
the thinge is naught and ill.

¶ Of the hartes disease.

The harte is neuer verte so muche
nor so seuerelye paynde.

As

As when by force frome wished things the stomake is restraynde. *Alexse*

Of a frende.

A frende can nere be knoune but when occasion doth requier
For in thy welth eche man wyll crouch and kreepe to thy desyre. *Anacar.*

Of ydellnes.

Ydellnes is of liuinge men a graue and dothe supplye *Anacar*
The sepulcher wherin the mynde and bodye bothe do dye.

Of curiosytye.

Presume not ouermuch to checke nor curiouslie to blame,
Another man leaste to thy selfe thou purchase more defame. *Socrat.*

Of vicious rulers.

Lyke as a broken crased shippe the which doth water drynke,
Not onlye drownes her selfe but all that ar in her do synke, *Socrates.*
And therby goodes and shippe and men ar brought vnto decaye,
And nothinge for the force of waues can get to scape awaye. *Hermes*

So

So rulers which abounde in vice
as wickedly intende:
To bring themselues and subiects all
to wracke and euill ende.

¶ Of man and his soule.

The most exceding thing in earth
is man, that God hath made
Whose soule his chiefest riches is
for all things els do vade.
Hermes By which he imitates the trueth
and iustice doth assigne:
And is prouoked to the thinges
immortall and deuine.

¶ Of worldly men.

The man that to the world is bent
with him it can not fayle:
But one of these insuing things
Socrat. his state doth styll assayle.
Either displeasure of his God
to purchase or obtayne:
Great spite of mightier men then he
which is a fruitles gayne.

¶ Of a happy realme.

Most happy is that realme or place
Plato. that citie or that towne:

Wherin

Wherin a gouernour doth rule
which vice suppresseth downe.

¶ Of mercy and iustice.

If that a king be mercifull
his state shall prosper well:
And get him succor in his neede
because he is not fell.
And if he iustice do frequent
his state shall not decay:
But for his wisedome be beloued
and beare continuall sway.

Marcus aurel.

¶ Of the auncesters.

The honor of the auncesters
and their deserued fame:
Do leaue their children after them
great treasure by the same.

Mar: an

¶ Of freendship and iustice.

No freendship nor no iustice may
be well retaynde of those:
Betwixt whom nothing common is
but be as vtter foes.

Zenophon

¶ Of Wisedome.

If that thou wouldst to euery thing
adioyne the thing is fitte:
Thou must indeuor to adioyne
some wisedome to thy witte.

Plato.

¶ Of wise men.

A wise man wisely must suppose
Aristot. and ponder so in all:
That he may thinke his error great
But wisedome very small.

¶ Of learning.

It is no shame for any man
Isocrat. though age his yeres possesse:
To learne, or take an offred thing
in neede, or in distresse.

¶ Of instruction.

Instruction giuen vnto a foole
Protege. or one that is vnwise:
Doth make him stiffer in conceyte
and fonder in deuise.

¶ Of truth and error.

When error is bewrayde by time
Plato. and wilfulnes discryde:
Then doth the truth appeare the more
by such a lucky tyde.

¶ Of fooles and wise men.

A foole in felowship of fooles
Marcus aureli. is hardly to be showne:
And wise in wise mens company
is scantly to be knowne.

¶ Of ignorant men.

The boldenes which vnskilfull men
retayne in their conceyt : Socrat.
Is that which most do let their wittes
and them of skyll defeate.

¶ Of feare or doubt.

There is nothing so certayne thought
or counted so much sure : Marcus
But feare in hope doth somwhat doubt aurèli.
the same for to procure.

¶ Of feare.

Wher feare abounds or doubt disturbs
the heart, no quyet plight
Can rest therin but it abates Mar : au
the corage and the might.

¶ Of vertue.

Except that man be wholy bent
and vnto vertue prest : Plutarc.
Ye little differs from a swine
or els a brutish beast.

¶ Of good men.

Tis the property of good men
not onely to be glad,
At their own welth, but when the like Socrat.
of other men is had.

¶ Of an euill lyfe.

That man doth leade an euyll life
which many ds bewayle:
Anaxa goras. Reioyling at his death or harme
or when his state doth fayle.
¶ It is the greatest sinne in earth
for man to seeke a prayse
Marcus aurels. By fayned vertue and deceyt,
and fraude, to guide his wayes.
¶ Of goodnes and wickednes.
As to the good the goodnes is
a requisite rewarde:
Hermes So euill men, their wickednes
doth seeme to punish harde.
¶ Of faythfulnes and trueth.
Be ready to reteyne the trueth
and faythfulnes to holde:
Socrat. For he that is a faythfull freende
is better much then golde.
¶ Of loue.
Loue well, and louing well be bolde
to seale it in thy blood:
Plato. For vertue voyde of loue may not
be pure and perfect good.
¶ Of charitie.
Charitie is of such effecte
if thou it wisely leanne:
Solon.

That

That therwithout no mortall wight
can be a perfect man.

¶ Of a liberall heart.

It is the propertie of him
that hath a liberall heart
Rather to crane a good renowne — Seneca.
then mony haue his parte.

¶ Of geuing and receiuing.

If thou receiue a benefite
do thankfully requite:
And seeke to giue againe to him
according to thy might. — Tirulius.
And when thou geuest be content
the same for to bestow:
And so in geuing shalt thou finde
the gayne to thee will growe.

¶ Of a faythfull freende.

The freende that is a faithfull freende,
and minds a true pretence: — Marcian.
Is he who quickly can forget
and pardon an offence.

¶ Of the wilfull man.

The man that to his wilfull wil
is wilfully inclynde: — Plato.
Is likewise bound the wrath of God
as vehemently to finde.

¶ Of

¶ Of Envie.

Like as no shadowe can be seene
Plut. in place where is no light.
So where as wealth aboundeth not
no envie shewes dispight.

¶ Of threatninge.

It is a womans fantasie
and poynte of follie great,
Pithago For men by whot outragious woordes
his enemie to threate.

¶ How to delate spight or grudge.

The man which reasonable is
Pithago and sober in request,
May soone appease his fooes dispight,
and set his hart at rest.

¶ Of warines.

A man with warines his deeds,
Pithago and woorkes must wiselie vse,
Least for his fooe hee take his friend
and friend for fooe abbuse.

¶ Howe to praise.

Praise not to much least thou hast nede
Mar. Lan thie praise for to redresse,
Learne therfore litle for to praise
but yet to dispraise lesse.

¶ Of

¶ Of sorowe.

There is no torment nor disease
which doth so fiercely rage:
But tract of time with easy prose
may make the same aswage. *Hermes*
And euery griefe that doth vpbrayde
a domage or a payne
By pacience well forborne, in ende
will turne vnto a gayne.

¶ Of vayne glory.

It is a foolishnes of man
to challenge for his parte *Diuge.*
A prayse, the which to other men
is due by their desart.

¶ Of the misers sorow.

No mortall more in cares is frounst
and sorowes is ytost:
Then is the auaritious wretch *Mar: au*
when he his goodes hath lost.

¶ Of masters.

The gentlest masters commonly
which gentlenes frequent:
Haue seruaunts which be contrary
of nature and intent.
But sturdy masters do compel
the same to bowe at becke:

And euery little winke pretendes
Alex:se to them a fearefull checke.
But if thou wouldst retayne to thee
a seruant which should vse
Thee well: thou likewise must beware
least thou do them abuse.

¶ Of seruaunts.

A seruaunt both in worde and deede
Socrat. ought duely to obaye
Their masters: pondring well wheron
a seruaunts state doth stay.

¶ Of labor and custome.

If thou thy selfe to labor and
Alexise to trauell wouldst inure:
Thou must inforce to customes course
thy stomake to allure.

¶ Of a womans duety.

A woman if she would auoyde
an yll suspitious name:
Must sone be ready to conceale
of euill thinges a shame.
And in hir speach for to be slow
Alex. se yet temperate in hir tonge:
And wise of witte, and in hir deedes
to offer none a wronge.

And

And sober in hir gestures all
and conuersytion meeke:
And lowe of heart, but of disdayne
and enuie for to seeke.
And stedfast in hir promyse made
and constant in hir loue:
That nothing may distemper it
or cause it to remoue.
And in correction pitifull
regarding well hir life:
For these adorne the virgins state
and bewtify the wife.

¶ Of thankfulnes.

It is a common needefull thing
and euery bodies parte: Alex: se
For to be gratefull to his freende
and haue a thankfull hart.

¶ Of the husbande.

The best behauiour that doth moue
a woman to be chaste:
Is for hir husbande to conceane
no ielousie in haste. Socrat.
But to be true and chast himselfe
and constant in his minde:
And by example all these things
in hir shalbe assignde.

¶ Of good and wise men.

That man may well be counted good
and be esteemed wise:
Plato. Who doth reforme his wanton tongue
vnto his good deuise.

¶ Of silence.

By silence the discretion of
the silent, thou mayst deme,
Pythago. And silence vsed in a fools
doth make him witty seeme.

¶ Of flattery.

Nether indeuor to insue
a flatterer for to be:
Seneca. Nor that thy selfe be not abusde
by flattry likewise see.

¶ Of scorne.

Scorne not another man for that
he falleth to decay:
Or doth sustayne vnhappy chaunce
Cicero. when fortune flittes away.
But take thou hede by his mishap
to fall in like anoy:
That thou by his vnlucky fall
may maintayne more thy ioy.

¶ Of hawty mindes.

The hauty mindes that do ascende
aloste to seeke renowne:
Are most by foztune ouerthzowne
and cleane suppzessed dowine.

¶ Of dzonkennes.

To vew the foule defaced fozme
of dzonkerds beastly vse:
Is rediest meanes foz to allure
the minde from such abuse.

¶ Of couetousnes.

Like as a member which is verte
with itch oz such disease:
Hath alwayes neede foz to be clawde
the itching to appease.
Euen so the minde with auarice,
infected and molest:
Except it still receaue a gayne
is neuer at his rest.

¶ Of death.

Death to the sozowfull is life
and to the welthy greefe:
And yet to euery man by fayth
it is a good releefe.

¶ Of instruction.

Thou oughst as much foz to esteme
the man that teacheth thee

Plato.

Anacar.

Plutarch

Seneca.

One

Homerus. One worde of wisedome, as the man
promoting thy degree.

¶ Of expences.

Expences small frequented much
bring pouertie in hast:
Seneca. Learne therfore warely to spende
but nothing for to waste.

¶ Of substance.

The greater welth a man retaynes
of substance or of store:
Pithago The lesse assured is his state
but the vncertaine more.

¶ Of tryall.

Indeuor for to try thy frendes
Thales. before thou art in neede:
And so therafter to dispose
through tryall such thy deede.

¶ Of dissembling.

Deuise not for to seeke thy selfe
the same for to pretende:
Thales To which occasion may approue
the contrary in ende.

¶ Of freendlines.

Cleobi-
lus. If thou wouldst get a proppe to thee
or gayne thy life a stay:

Thou

Thou must be ready for to helpe
another in decay:

¶ Of importunatenes.

Be not importunate for ought
thy fancy may not get:
Nor let thy witte nor power assault
the matters be to great. Chilon.

¶ Of mortall veration.

All thinges which mortall men desire
by payne they are attaynde:
And with great care when they are got
they likewise are refraynde:
But when occasion doth commaunde
they should therfore depart: Cicero.
Then is the greatest sorest griefe
and dolor in the heart.

¶ Of good fame,

A worthy fame so splendant is
and bewtifull of light:
That though in darknes it bedrowne Ptolome.
it can not leese his might.

Of learning.

Learning is vnto the good
a guider of his will:
But to the wicked as a spurre Celasius.
prouoking him to yll.

¶ Of

¶ Of the tongue and the heart.

It is a common thing that when
the stomake well is pleasde:
The tong doth labor more then thought
Marcus wherby the heart is easde.
aure. But when the heart in heavy plight
some sorow doth sustayne:
The tongue can not expresse the care
which lyeth in the brayne.

¶ Of the apparell and speach.

If that in silke or sattines fine
or golden braue aray:
Thou decked art, deuise thy speach
to beare as equall sway.
Pithago For eyther thou shouldst frame thy
according to thy guise: (wordes
Or els thy garments to thy wordes
thou equall must deuise.

¶ Of superfluous talke.

Euen as a vessell neuer can
be full if it do leake:
Or doth run out but still decayes
Seneca. and more and more doth breake.
So such as prate and babbell still
and neuer do giue eare:

Can

Can neuer wisedome learne because
they neuer seeke to heare.

¶ Of slaunder and flattery.

Of slaunderers wel beware, and see
thou flatterers do dispise:
If to thy selfe thou purchase would
to be accompted wise. Diogc.
For neither tamed beast nor brute
nor beaste of sauage kinde:
Do bite so nicly, as this same
doth pinch and payne the minde.
Whose clawes so teare and rankell all Theo
they do attayne to touch fraſt.
That better is it to be torne
of beastes then caught of such.

¶ Of the couetous man.

Such men as miserly do liue
to die it is there best:
Because the longer that they liue
the lesser is their rest.
For life doth leade the couetous Seneca.
their substance to encrease:
But death dischargeth them of care
and lets them lye in peace.

¶ Of foresight.

It is the parte of him that seekes
to be accompted wise:
Plato. That he foresee his workes wyth good
and diligent aduise.
And when as thinges in aduerse fate
vnluckely do frame:
It doth become the valiant well
for to forbeare the same.

¶ Of an enemy.

Beware of foes, when they with glose
declare a flattring face:
For then he most doth seeke thy harme
in such a fayning case.
Pithago For serpents neuer byte so sore
nor poysenously so sting:
As when by softe and secreate sorte
they bite before they singe.

¶ Of the feare of death.

Wisedome by grace doth cause the
of all men to dispise (hartes
Hermes. The feare of death: for therwithout
no mortall can be wyse.

¶ Of Death.

Thou ought'st for to perswade thy selfe
Socrates. that death is all mens hyre:

But

But yet no man can die so ofte
as some men do desire.

¶ Of the feare of God.

The feare of God so needeful is
of each to be retaynde:
That therwithout no man is iust Iesus Sy.
nor vice can be refraynde.

¶ Of life and vertue.

The lesser time to lyue, a man
enioyes: the greater care
He ought to haue, for to deuise Dioge.
his vertue to declare.

¶ Of feare.

It is his best whom many feare
he many feare agayne:
Least lacke of feare be sometime cause Aristip.
he do incurre a payne.

¶ Of reprouing.

It is a great vertue and a thing
which each man doth behoue: Thales
To lyue those faultes himselfe wherin
he other doth reproue.

¶ Of the vncertainty of time.

If thou determyne for to do
some good, do not delay Pithag.

Tyll morow next, thou little knowst
what thing may chaunce to day.

¶ Of sinne.

Sinne plucks thy soule from God by force
and therfore greatly feare
To sinne: because thy soule the shape
of God should rightly beare.

Anacha.

¶ Of a hard thing.

It is the hardest thing in earth
another for to tame.
The man that frounsed in his sinne
is noused in the same.

¶ Of a vayne thing.

To be inquisitiue of that
which nought doth appertayne
Unto thy selfe, doth wel descry
that thou art very vayne.

Hermes.

¶ Of wilfull will.

What doth it profite thee though thou
an expert tongue possesse:
Or sense that rightly vnderstandes
and rightly can expresse.
Or liuely witte or memory,
or perfect knowledge haue:
Or science voyde of ignorance
with all that thou canst craue.

Marcus aure.

Or

Or pleasant stile and eloquence
with euery matters skill:
If therwithall thou do retayne
a wicked wilful will.

¶ Of a misery.

If they be miserable men
which serue a cruell lorde:
From whom in time they may depart
though not with his accorde. *Aristot*
How much more wretched misers they
which serue their vice and sinne:
From whom they cannot start nor flie,
but fastned are therein.

¶ Of good deedes done to the wicked.

The man that riches doth bestow
vppon a wicked wight:
Doth geue a sicke man store of wine *Plutar*
which worckes him further spight.

¶ Of foolish ioyes.

It is a signe of corage weake
when man doth hunt the ioy:
The which in ende and trait of time *Pithag*
doth turne to his annoy.

¶ Of natures worckes.

No witte is able to deuise
to make the matter straight: *Alex. se*

Which nature with deformednes
Alex. se and crokednes doth fraught.

¶ Wherin honor consisteth.

The right of honor in the welth
Marcus of worship doth not rest:
aurels. But in the merites which deserue
the same to be encreast.

¶ Of counsell taking.

Though great abundance of thine ease
Cicero. and welth thy state supply:
Yet counsell profred vnto thee
in nowise do deny.

¶ Of riches left to a waster.

Like as an arrow which doth light
vppon a stone by chaunce:
Because the stone doth softnes want
is forst therfrom to glannce.
Euen so the riches giuen to him
which wanteth wary witte:
Socrat. To rule the same, is geuen in vayne
and is a gifte vnfitte.
For by his necligence his store
can take no tacke nor stay:
But by consumption is dispersst
and brought vnto decay.

¶ Of

¶ Of the force of riches.

Euen as a golden brydle set
with perle or precious stone:
Doth serue to garnish euery horse
it is bestowde vpon.
But cannot make the horse to be
of any better kinde: Plato.
Or corage, then if no such cost
vppon him were assignde.
So riches giuen vnto a man
do bewtify his fate:
But haue no power to make him good
or better in his state.

¶ Of constant loue.

That loue is constant firme and sure,
wheras two bodyes be Marzan
But one especiall louing heart
which ioyntly doth agree.

¶ Of giftes well imployed.

A liberall gifte imployed well
doth yelde the giuer gayne: Aristot:
But he that giues without remorse
doth reape his proper payne.

¶ Of corrupt customes.

Whereas the customes be rorrupt
there libertie should cease; Mar: au

For lewdnes vsed ouermuch
abuseth freendly peace.

¶ Of wyll.

Though wyll be bridled wyth a corde
and tamed wyth a whip:
Alex se Yet wyll indeuors what he can
out of his yoke to slippe.

¶ Of a freende.

Admit no stranger for thy freende
Aristot. and warily eschew
The man vnknowne, for feare of that
which therof may ensewe.

¶ Of anger.

Though anger nere so much a while
wyth foolyshnes do rage:
Plato. Yet easy tyde in tract of time
doth clearely it asswage.

¶ Of wrath.

And yet though wrath is stayd, ẏ shame
I Socrat therof wyll neuer cease:
For wrath, reuenge, and angers thrall,
do leade it in a lease.

Tiberius.

¶ Of spight and enuy.

It is vnpossible for spight
or enuy gayne to finde:

For

For spight is clokt before the eyes
and enuy cleane is blynde.

¶ Of malicious wordes.

Malicious wordes discouer all
the malice of the mynde: Aristot:
Let the store reason rule thy tongue
so shalt thou fauor finde.

¶ Of the trauels of life and death.

The trauels of the lyfe are sore
and painfull very streyght: Mar: an
But yet the paynes of death are more
and of a greater weyght.

¶ Of vertuous.

The fruite of wisedome and the flower
of honor must be founde
In men, the which disposed well
in vertue do abounde. Seneca.
For vertue farre excels the store
Of siluer and of golde
The which the euyll commonly
desire to haue in holde.

¶ Of truth and time.

Although thou mayst a while kepe close
thy sinne and well prouide
That by thy subtilty the same Plato.
may scantly be descryed.

Yet trueth at last will cleane bewray
Plut. thy wickednes in time:
The which hath swoorne for to detect
each falshode, sinne and crime.

¶ Of welth.

The purchasing of welth is not
so pleasant to the harte:
Arist. As it is death vnto the same
therefrom for to departe.

¶ Of vertue.

If that in vertue thou delight
to vse thy busy payne:
The payne departeth but the fruites
Musonius. of vertue will remayne.
But if thou pleasure in the thinge
which wicked is and yll:
Thy pleasure doth abate, but payne
is bent to tary still.

¶ Of fayned freendes.

The freends whom profite doth allure
or lucre doth encrease:
When substance fayleth therwithall
their freendlines doth cease.
Socrates But freendes which lynked are in hart
with faythfulnes and loue:

Ne

Ne feare, ne fortune, ne mischaunce,
ne rigor may remoue.

¶ Of too much escrutiositie.

If thou wouldst not thy trauell haue
or labor to be vayne:
Wish no such secreat things wherto
thy will may not attayne. *Hermes.*
For thou thy selfe and other none
art causer of thy let:
If that thy trauell may not reach
thou labor for to get.

¶ Of strikinge.

If that another thou meanste to strike
suppose thou wouldst defende *Pithage.*
Thy selfe, if he to strike agayne
did purpose or intende.

¶ Of chorlish nature.

Of chorlish nature churlish speach
procedeth by his kinde:
But gentle speach in gentle hearts *Dioge.*
a man may lightly finde.

¶ Of the profite of a realme.

That kinge in realmes deserueth fame
as worthy of renowne:
Which doth deuise to rayse vp right *Plato.*
the wronge suppressing downe.

¶ Of wise mens loue, and fooles.

True loue betwixt the felowship
of wise men well may fall:
I Socrat. But not amonge the foolish route
though folly be equall.
For witte by order goeth, and may
by right agree in one:
But folly lacketh order so
that concorde can be none.

¶ Of the worlde.

Sith that the worlde vnstedily
doth often ebbe and flowe:
It doth behoue the wise man well
Plut. the very same to knowe.
And so to sayle when as the time
is clenly cleare and fayre:
As he may lodge in hauen when
corrupted is the ayre.

¶ Of lyfe and wealth.

It is much better for a man
this tedious life to lose:
Marcus Aure. And so to ryse to richer welth
then heart may well suppose.
Then to escape the sting of death
and life for to retayne:

Which

Which is implete with vering griefes
and ouerflowes in payne.

¶ Of deceits.

As they that fishe with poysned baytes
no profite can attayne:
Because they do corrupt the fishe
with such impoysned bayne. Plato.
So likewyse they that vse deceits
to purchase their desire:
Through their deceits infect thē selues
and that which they require.

¶ Of women.

There is no creature vnder heauen
that more desireth fame Marcus
Then women do, yet that none lesse
indeuors for the same.

¶ Of Wine.

By too much wine the witte and sense
is dulled and decayde:
And by a busy tatling tongue Isocrat.
the secreates are bewrayde.

¶ Of a vicious man.

Like as a flye doth more desire
to feede of stinking meat:
Then of the holesome healthful herbes Pithago
or sweetest for to eate.

So

Plato. So doth the vicious man requier
more rather to attaine,
The thinges bee like vnto him selfe,
then purchase spirituall gaine.

¶ Of trueth.

The man which vseth trueth, shal reap
Hermes by vsage of the same,
Of most men fauour, and good will,
and well deserued fame.

¶ Of an euill louer.

The euill louer which doth loue
Pithago. and loueth not a right,
Esteemes and loues his bodie more,
then hee regardes his spright.

¶ Of euill mens consente.

The close consent of euill men:
no perfecte friendshipp is,
For though they do agree in one
Aristot yet is the same amis:
Because that frendshipp of him selfe,
is so surpassinge pure,
That in ill thinges hee neuer will
his spotles kinde inure.

¶ Of priuie benefites.

Lyke as a good phisition
so secreatlie doth heale,

His pacients sore, that hee the same
in curinge doth not feale,
So should a perfect freend deuise
to woorke his friend a gayne:
In secreat sorte vnwares to him,
when hee dispayrs in payne.

Aristot.

¶ Of speache and silence.

Both speach and silence they are good
if they bee wisitie vsde,
But both are naught and perillous,
if that they bee abbusde.

Socrat.

¶ Of thankfullnes.

If thou a profitt doest receaue,
or benefite doest finde,
As well as in thie hande thou must
receaue it in thy minde,
For hee vnthankfull is who hides
the friendship is bestowde,
And hee vngratfull, who receaues
and payes not that is owde:
But hee doth least deserue to haue
of profit anie parte,
Who neither thankes nor doth requite
nor printes it in his harte.

Seneca.

¶ Of furye.

The ende of wrath or furious ire
is much deserued shame:
Aristot. Because that bridled good forecast
did not dispose the same.

¶ Who liues in quiet.

No griefe can commonly frequent
the man that is deuoyde
Of these foure things, but his estate
is neuer once anoyde.
Pithago If he abstayne from slouthfulnes
and pride, and slouth, and will:
For where the heart is full of these
there griefe remayneth still.

¶ Sustayne and abstayne.

Sustayne and abstayne sustayne griefe
and abstayne from the same:
Epicteus That eyther is enclynde to yll
or may engender blame.

¶ Of dispraysing.

If thou pretende for to dispraise
thou must indeuor so
Ouid. For to dispraise that no man know
thou dost dispraise thy foe.

¶ Of a kinge.

A king hath little cause to feare
Iustinian or for to liue in awe,

But

But onely for to dreade his God
and well obey his law.

¶ Of a wicked soule.

A wicked soule may be discernde
by hating of the right:
Because it chiefly is inclynde
to haue in lyes delight. Pithago

¶ Of wise sufferance.

When fate aduaunseth vp thy state
and thou in happy case
Arte throughly pleased therwithall
set vp in lofty place.
Kepe lowe thy corage and beware
of scornefulnes and pryde:
Least thou discende to more defame
when fate hath thee denyde.
And when in trouble thou oppreſt
hast cause for to complayne: Plato.
With pacience stifly suffer that
and hope for welth agayne.
For it is wisedome for to vse
in euery thing a meane:
And neither too much to presume
nor to dispayre to cleane.

¶ Of

¶ Of the worldes misery.

It is a misery to view
and penury to see:
How in this worlde all mortal things
in vaine compacted be.
The fathers clime for to attayne
vnto their children wealth:
And yet the children nought regarde
their fathers needefull health.
The fathers tediously prouide
to yelde their children rest:
And yet the children both their payne
and fathers do detest.
The fathers by their painfull toyle
do get their children fame:
The children thankles do requite
the fathers with much shame.
The fathers sometime die for griefe
to see the luckles state
Of such their children, yet they thinke
their fathers death to late.
And all the goodes the fathers reape
with penfiuenes and payne:
The children wilfully consume
and kepe themselues no gayne.

Marcus aure.

¶ Of

¶ Of vanishing thinges.

Indeuour not to get the same
that sone will weare away: *Plato.*
But wisely ponder to possesse
the things will nere decay.

¶ Of suffisance.

Suffisance is the castell strong
which kepeth wise mens wittes *Pithago*
From euill wozkes and ydle thoughts
and fonde and foolish fittes.

¶ Of death.

Death neyther shapo noz noble birth
ne person doth esbeeme:
But he indeuours each thing like *Boelius*
vnto himselfe may seeme.

¶ Of the mighty man.

The man is mighty who with welth
inderwos is very pore: *Philip.*
But he who wanting welth is rich
that man is mighty moze.

¶ Of the conscience troubled.

The consequent oz sequell which
doth follow after yll: *Aristos*
Is the vexation of the spzite
which then tozments the wyll.

¶ Of measure.

Peruse what measure thou dost meate
Seneca. to other men, the same:
Thou shalt receaue in woes in welth
in honor or in fame.

¶ Of the auaritious miser.

The auaritious miser robbes
himselfe of all his stay:
Seneca. Because his auarice chiefly tendes
to take his fame away.
And when as fame doth little fayle
or once doth seme to fall:
Both rest and riches, and renowne
are ouerwhelmed all.

¶ Of sensualitie.

Where sensualitie doth raigne
Chilon. no reason can take place:
But order, reason, witte, and sense
it blindly doth deface.

¶ Of the world to come.

The man that glory in this life
Mar: an and that would else procure
In life to come, his thoughts & workes
and dealings must be pure.

¶ Preceptes of liuinge.

Be not to busy in the thinges
if fauour to obtayne
Thou dost desire, which to thy selfe
do nothing apertayne. *Zenopho*

Indeuor not for to reforme
a foole inclynde to will: *Plato.*
For thou shalt nothing profite him
but worke thy selfe some yll.

Take hede of wanton womens baytes
and wisely do beware:
Least sodainly thou be intrapt *Socrat.*
in their disceitfull snare.
For nothing more if thou desire
in wisedome to preuayle:
That hinders trauell spent therin
or forceth it to fayle.

Accustome not thy selfe to wrath
nor seeke not to inure
The same: for it will be a blocke *Thessale*
vnto thy selfe be sure.

Proper cine.

If thou intende not to do good
yet bridle so thy will:
That it may neither once presume
to do the thing is yll.

Properci

Thou duely oughtest for to iudge
or rather to suppose
Thy selfe more weaker then the least
or weakest of thy foes.

Zenopho

Beware least thou corrupt thy selfe
or thine estate defile:
And neither let thy welth ne helth
ne bewty thee beguile.

Zenopho

Respect thy path with ready foote
and then deuoyde of flight:
Thou shalt no perils once incurre
but guide thy selfe aright

Cleobi lus.

Seeke not with hareishnes to haue
thy matters done in hast:
For when the fancy seemes to raue
the matters fall to wast.

But

But rather so thy matters vse
and trauels do extende: Cleobu.
As thou by good forecast mayst bring
thy matters to good ende.

In euery feare dissolue thy doubt
by counsell and aduise: Cleobu.
For by the same the doubt will cease
but comfort wyll arise.

And thou must wisely take the same
as duety doth behoue: Cleobu.
In good forbearing of the wordes
though they do thee reproue.

Eschew the felowship of him
that hath not great desire
To know himselfe, but bent to will Dioge.
is thrall vnto his yre.

If thou wouldst be a happy wight
a good and vertuous man: Dioge.
Be not a boulter which reiects
the flower, and kepes the branne.

To him that full of frustrate wordes
is geuen to babbell all:
Diogc. With silence aunswere his requestes
els aunswere very small.

Indeuor to adorne thy state
and bewtify thy life:
Seneca. And to adioyne vnto thy selfe
a good and honest wife.

Seneca. If thou wouldst truly be beloued
then must thou vse thy payne:
To loue as thou dost wish or craue
to be beloued agayne.

Seneca. It is thy parte so to forethinke
and haue so good respect:
That nothing passe but thou shouldst
therof the full effect. (knowe

If thou pretende to promise ought
Pompe. pretende likewise to pay
The same which thou dost graunt in
without a further stay. hast

Pleade

Pleade not against the perfect cause
which iustice doth vpholde:
But in the matter which is right
to pleade and speake be bolde.

Marcus aureli.

Inure thy selfe to labors vse
though motion do rebell:
That thou mayst better it forbeare
when motion doth compell.

Dioge.

Boast not thy selfe of none of thine
but that which is thine owne:
Least after bragging thy defame
and blame as much be blowne.

Marcus aureli.

Behaue thy selfe in gentle sorte
and curtesy retayne:
And fauour loue and good reporte
shalbe thy proper gayne.

Dioge.

If it would greue thee to receaue
rebuke or any shame:
Thou must disdayne to do the deedes
that do deserue the same.

Chilon.

For two especiall causes thou
mayst well be bolde to sweare:
For to discharge thy selfe of blame,
if thou vngilty beare
The same: and likewise to prevent
Cihlon. the dangers may ensewe
Vnto thy freendes on good intente
his profite to renewe.
But for the purchase of the welth
or heapes of earthly store.
Thou oughtest never for to vow
or once to sweare therfore.

Desier rather to be cleane
Chilon. then gorgeous in attyre:
For neede more better then excesse
contents a wise desire.

Looke wisely to thy selfe and well
Mar: an beware of thine estate:
Least youth provoke thee to be proude
or scornefull in thy fate.

Put rather trust and confidence
in wisedome then in wealth:

Or in vncertayne fortunes chaunce
which daily changeth health.
And rather seeke to get renowne
in vertue vsing payne:
Then in the great abuse which seekes
by welth to get a gayne. *Alexse*

If thou for to continue long
in freendship dost desire:
Thou must forbeare thy frende in rage
when he is moued to yre. *Chilon.*

Thou must determine so to guide
thy life, and it to leade:
As euery night thou didst suppose
a graue to be thy bed. *Arsaci des.*

¶ Or thus.

Thou must determine so to liue
and thee for to behaue:
As euery night thou didst suppose
a bed to be thy graue. *Arsaci.*

It is thy duety so to guide
thy selfe in euery thing:
That al thy deedes may serue thy helth
and not delites to bring. *Arsaci.*

For if thou weigh the happy plight
thy nature doth adorne:
Thou shalt perceaue how fonde excesse
thy nature seemes to scorne.
But how, it measure doth esteme
which neyther doth suppresse
Thy natures health ne maintenance
but scornes as much excesse.
If therfore thou wouldst faine preserue
thy selfe and kepe thee cleane:
Thou must indeuour for to get
in euery thing the meane.

Cicero.

When thou beginnest any thing
remember in thy brayne
That death may visite thee before
the ende thou canst attayne.

Cicero.

Finis.

A Pithy and Pleasante discription of the Abbusions, and Vanities, of the Worlde.

IF man through wisedome would
himselfe & weigh his state: (peruse
And ponder wisely the abuse
that ouerthrowes his fate:
And vnnerstande the lothsome cares
conteyned in this life,
And know the cause of all his woes
and motion of such strife.

And

And marke the tickle tract of time
and learne the rewfull rase
Of mortall nature which abhorres
the skill of mortall case:
His perfect sense considring thus
perusing these with payne,
Should well perceiue and so confesse
that euery thing were vayne.
For euery mortall man and thing
Salust. is like the withering grasse,
And all things frustrately by kinde
do passe and do repasse.
The heauens by course vpō their poles
reuolue in circle rounde:
And charme their dewties to distill
the same vpon the grounde:
Sibilla. And all things labor in likewise
the which it doth containe,
And yet their labor frustrate is
and trauels be in vayne.
So likewise Titans ramping race
perseuers through the skyes,
And through the burning Zones doth
Salamer. & through the Zodiake hies (course
And daily trafficks to the West
and turnes to East agayne,

And

And trauels thus for mortals sake
yet is it all in vayne.
And siluer Phebus partes the darke
and lendeth wholesome light,
(And Titan couered) then displayes
hirselfe, in pitchy night,
And so by kinde and natures craft
hir walking doth maintayne:
No each mans sight for each mans
yet is this same as vayne. (welth
The windes disperse their blustring
and scatter them about, (breathes *Salamon.*
Extending ayre and elements
and euery place throughout,
And course from north to south and so
from euery part with payne:
And yet the same and all things els
is frustrate and in vayne.
And hoary Boreas fiercely blowes
his colde congeling blast,
And Zephirus with gentle breath *Salamon.*
dissolues the sayre as fast,
And with a bridell holdeth frost
and burning doth refrayne:
Yet is the same a frustrate toyle
and labor spent in vayne.

And

And in the like recourse by kinde
the elements beare sway,
The which on fire, on ayre, and earth,
and moysture take their stay.
And rule the natures of the man
and do dispose his helth
By sondry meanes and secreate wayes
in working of his welth.
Plinius. And when as Titan hath drawne vp
of euery filthy lake:
These purge the same, and euery filth
and humor clenly make.
And then in season sendes it downe
in pleasant wholsome hewe:
And lay the sappe vpon the earth
that each thing may renewe.
And so these siluer drops distill
the earth for to sustayne:
And yet it is but frustrate fonde
and most exceeding vayne.
For all such things for mortall vse
Iesus sy their trauels do pretende:
And therfore all is meare abuse
and serues to fruitles ende.
The earth it selfe with all his fruites
his profites and his gayne:

Is also fonde and mere abuse
and most exceading vayne.
The layles & fieldes with pleasant hews
and greenish coates yclade:
Their fertile flowers and sappy plants
displayde through natures trade.
And with odiferous vertues yelde
their sents to euery brayne:
For to reioyce each panting heart
and yet the same is vayne.
The holesome blossomes once through
the fruits do follow faste: (spred
And euery tree with pleniteous store
deliuers vp his taste.
And euery seede doth yelde his proofe
and so doth euery grayne:
And yet these labors are but fonde
and trauels spent in vayne.
The secreat hidden golden gubbes
which lye in deepe of grounde:
By mans deuice are delued vp
and wisedome well are founde.
The which he reapeth for his vse
and taketh for a gayne
And yet the same is meare abuse
and most exceeding vayne. Salamon.

For

For all things flourish for a time
and vade agayne in hast,
And euery mortall thing by kinde
Mar: 40 is subiect vnto wast,
And as they come they vade away,
and as they vade they come:
Iesus: 57 One standes, another doth decay,
another filles the roome.
Each thing that hath bene is agayne,
Iesus: 57 and this is also trew,
That whatsoeuer is shalbe
Pithago for nothing can be new,
And euery case is throughly stuft
with hazarde, losse, and payne:
And therfore all is great abuse
and euery thing is vayne.
The world is full of drowsy dreames,
of feares and tickle ioyes,
Plato. Of bitter baytes, of short delights
permixed with annoyes,
Of much mishaps or fickle falles
of foolish hasty fame,
Hermes: Of endlesse trauell, of despite,
1. Iohn .5 of neede, rebuke, and shame,
Of sinne, of mischiefe, and of vice,
Pithago and nought it doth contayne:

But mortall is and hath an ende
and therfore all is vayne.
And man doth liue and vse his toyle
and moyleth sore with care,
And still deuiseth with his witte — Archi
to worke his owne good fare, — laus.
And seekes with trouble how to get
the goodes of worldly gayne:
And yet by death forgoeth all
which thing is very vayne.
And so the state of euery man
is bound for to sustayne,
And therfore all is mere abuse
ane most exceading vayne.
For each thing mortall stands in neede
or els in fickle ioy,
Or els in hazard or in feare — Archi
or els in great annoy, — laus.
And each thing hath vncertayne state
wheron it doth depende: — Socrat.
And therfore all is mere abuse
and serues to no good ende.
Both high, and low, and rich, and poore,
as also great and small,
To hazardes, troubles, losse, and woes,
they be addicted all,

And euery state and each degree
is subiect vnto payne:
And therfore all is mere abuse
and most ercedinig vayne.
The prince whom most men do repute
to liue in happy staye,
Is most subdewd to troubles yoke
and subiect to decay.
Whose wittes not onely frounsed are
in drowsy dumpish cares:
By waighty charge the which himselfe
vppon his shoulders beares.
But also is dismayd by feares
of open foes despight,
And also of the priuy foe
which worketh out of sight.
And is suppressed by the force
of fortunes tickle whele
Which cannot stande but stackring still
vnstedily doth reele.
And as his case is most aduaunst
so most subdewd to call,
(Of fortune) which when fortune failes
attaynes to greatest fall.
For as his members many be
wheron his state doth stay,

Marcus Aurelius.

The

The greater likewise be the harmes
that worke his owne decay.
And thus he lyues in trauell, peyne,
in feare and fickle ioy,
In doubt and hazarde of his welth
but certayne of anoy.
And if it chaunce that fauour do
befrende his happy fate,
That neuer mischefe do suppresse
the glory of his state,
Yet notwithstanding such his ioyes
his welth and his renowme
By death are finished in fine
and cleane suppressed downe.
And then of all his glory, nought
therof he doth retayne:
And therfore such his state is fonde
and most exceding vayne.
For though he were of greater welth
then Midas miser he,
Or power then Alexander great
by any meanes could be,
And though he could deuise to liue
with such an ydle hart
That both from tedious workes and
his fancy could depart: (thoughts

Salamon

And neither trouble nor annoy
his diet could disease,
But that his humour should receaue
the thinges his stomake please.
And weare of purest golde with stones
of passing precious kinde,
Such costly robes as nere the like
no mortall man can finde,
And treade as subiect vnderfoote
the scepter and the crowne,
Of euery nation vnder heauen
suppressing all thinges downe,
And did an epicurish lyfe
with all delightes sustayne:
Salamon Yet were his state vncertayne still
and most exceading vayne.
Each ruler-likewise vnder him
which beareth rule and sway,
For all his rule is ruld himselfe
by ruine and decay,
And though with noblenes of birth
his state be set aloft,
And though his bones is rested wel
vpon his pillow soft.
And though with dainty fare his mouth
is satisfied with taste,

And

And mirth delites his senses well
yet all these things do wast,
By sinking sorow which apares
his great considering hart,
By painfull toyling how to deale
and execute his parte,
The which as well doth weaken witte
as also troubleth brayne:
And therfore all his rule is fonde
and also very vayne.
For he doth liue in no such state
so certayne or so sure,
That he in maintenance of ease
or welth shall still endure,
But all his pleasure still is mirt
with pensiuenes and payne: Salam.
And care and perill of his case
which thing is very vayne.
Since therfore thus the lofty states
of earthly tedious race,
Be so subdued to casualties
and yrksome painfull case.
How much the more is simple sort
oppresst with further woes,
When thraldomes pester and his yoke
is bent so much to those

Agree therfore with open throte
with me for to complayne:
And say that all things is abuse
and euery thing is vayne.
And marke from hyest to the least
and note with busy cure:
If thou canst bewe one thing in earth
Mar: au is stable firme and sure:
But all things be addict to waste
and each thing to decay,
And there is nothing in the world
but it doth weare away:
And yet in life and being be
the subiects all to payne:
And therfore all is mere abuse
and euery thing is vayne.
And in our life no life doth liue
so much at certayne ease
That it can satisfy the hart
or stomake throughly please.
Plato. Because that euery life to cares
is bounde, and euery state
To trauels, hazardes, losse and feares,
and yokte to wauering fate.
The noble captayne whose renowne
is hautily displayde,

Through

Through martial feates which wel de-
no prayse to be delayde: serue
Though ỳ in glorious plight he spendes
his dayes in happy time,
When forcing cause of manly proofe
espruddeth not in prime.
Yet after pleasant easy tyde
and weather cleane end fayre:
When tempestes rage and stormes be
and misty is the ayre. (rude
His easy state from great delight
is turnde to greatest payne,
Respect therfore and see of right
if each thing be not vayne.
Can pleasure more thy stomake please
or gayne thy fancy feede
Of earthly store, then get renowne
through manly martiall deede:
Or is there any thing or things
so pleasant to the lyfe
Of man as fame: or any case
more greuous then in strife:
If not beholde and ponder well
the captaynes tickle trade,
The which to both these fickle things
is most a subiect made.

Now lifted vp and much aduaunst
through worthy hie renowne,
Now by reprofe or great reproch
as much suppressed downe,
Now at his ease when as his hart
is pleased through repast,
Now at his pester when with smart
he feeles his force to wast,
Now in a certayne sure estate
deuoyde of euery care:
And now in hazarde and in slight
abounding all in feare.
Now in suffisance of his store
and maintenance of welth,
Now thorow drownde in depe dispaire
diminishing his health,
Now preaching pleasantly to those
which gratify his payne:
Now dealing rudely with his foes
which yelde the like agayne.
Now flourishing with semely hew
and comely braue and trimme
Now mangled, torne, and all dispersst
in euery part and limme.
Now bearing life when healthful sappe
his lusty senses shielde,

Nowe

Now like a beaſt bereft of breath
remayning in the fielde.
And now of all his race and courſe
what profite doth remayne,
Or of his toyles and labors all
what thing doth he retayne?
Himſelfe is dead, and ſaith no more
and ſtrikes no more his foe,
And cannot ſhew the reaſon why
or cauſe that he doth ſo.
And all the ſubſtance that his care
hath reaped in his dayes,
He leaues behinde him to his heire
the which as faſt decayes.
And all the pleaſure that himſelfe
hath gayned of his fame,
Is alſo dead, and no man knowes
where he may ſeeke the ſame.
And if perchance through actual deedes
he vſed in time paſt,
He after death receaues renowne
what is it but a blaſt.
And yet to him no pleaſure is
nor profite, nor a gayne:
And therfore ſee how his eſtate
is moſt exceading vayne.

The ventrous marchant whose degree
is maintaynde by his toyle,
And doth deuise and labors harde
and trafficks euery soyle.
And learneth this, and knoweth that,
and yet is still to seeke:
What is his trauall but a payne
which still doth come to wreke.
Is labor sweetenes, or the toyle
that makes the sweaty brayne,
May it by right accombted be
a profite or a gayne?
If not, peruse and ponder well
the marchants tickle state:
Whose wealth is guided by the frauds
of fortunes fickle fate.
With great aboundance of his woes
and anguish of his minde:
He seekes, and at the last doth get
the thinges which he would finde,
He doth prouide by good forecast
and seekes with earnest payne
To purchase credite which wel got
he cares for to maintayne.
And learnes to know of euery ware
the certayne easyest price:

And

And then doth warily pursue
to follow his deuice.
He byeth wisely with his witte
and maketh neere accompt
Of each expence which followes, then
what profite wyll amount.
And then with diligent aduice
according to the same:
With expedition to the effect
his matters he doth frame.
He wayes the thing, the time and place
wherto he meanes to sende:
And these considred followes more
and further doth extende.
He bargaynes with the sayler then
in seeking his resorte,
How that with diligence his goodes
the sayler will transport.
And after some accustomde talke
he shortly doth agree,
And then agayne peruseth all
how euery thing wyll be.
This done he packeth vp his wares
and euery thing in haste:
But so that still he viewes that nought
be framed vnto waste.

And

And shippeth it with busie cure
and looketh to the sayle
And taklyngs, seeinge all thinges sure
that nought in neede maye fayle,
And for his owne and proper vse
such thinges hee doth prouide,
That nothing needfull is should want,
or lacking bee espide.
And then when all thinges finisht bee
and eche thinge well assinde,
Hee tarries for a prosperous tyde,
and for a luckye wynde.
The whiche by chaunce, or els in tyme
allot vnto his praye,
And then with speede and warie witts
they hoyse and packe a waye:
And then by course the waues aryse
and boysterous blastes do blowe,
And stormes do rage the shipp aboue
and eke the shipp be lowe,
And beates the hatches, and by force
do breake the steaddye maste,
And teares the sayles, & ouer whelmes
the vessell at the laste.
And then the raging rampyng seas,
so fearfullie do abounde

That

That shipp, and man, and goods, & all,
are turned to the grounde.
This is the ende of all his toyle,
this is his onelie gayne:
Consider therfore of the same,
And saye that all is vayne.
And if that fortune fauour so
this same his rufull case,
That it do graunte the selye wretche
suche casualties to passe:
And after heauie shippwrackes, brings
by chaunges of the ayre
His fearfull hart to good relieue,
abandoninge dispayre.
And after longe erspected tyme
doth harbour him at laste,
Deuoyde of feare in hauen sure
which yeldes him more repaste:
Yet not withstandinge beewe the ende,
of all his toyle and payne,
And thou shalt see, and saye that hee
and euerie thing is vayne.
By former trauell hee hath paste
the pykes and scapte great cares,
And vanquished the force of waues,
and now deuoyde of feares,

He is arriued at the port
which well doth please his minde,
Where as he doth deuise agayne
his profite how to finde.
And there with diligence prouides
and wittely prepares
By crafty meanes for strangers sight
to lay his subtill snares.
And with his care he purgeth cleane
the wracke his goodes sustaynde
Upon the seas by great mischaunce
when he himselfe was paynde.
This done vnlading such his wares
by credite he doth get
A roume or warehouse wher he works
the tryall of his feate.
And wisely ordring all such things
according to the skill
Of marchants secreat knowledge, then
he moues his witte and will,
By wary vsage and aduise
of cunning to allure
His marchants, so that at the last
he therby doth procure
The happy sale of all his goodes
according to desire:

And

And then this done he thinks againe
how homewarde to retire.
Now know thus far the wretch hath
& moyld with careful pain (wrought
And now to rage of cruell seas
he yeldes himselfe agayne:
And marke the misery of this
wherto it doth extende:
And thou shalt see the great abuse
which serues to fruitles ende.
Ye did begin his voyage first
with trauell feare and doubt:
And as he feared euery thing
is painfully faulne out:
Ye endeth likewise with the same
and yet for all his toyle,
Ye hath least parte of that wherin
he vsed thus to moyle.
Suppose of this, iudge of this griefe,
and ponder of this payne:
How man shall toyle & moyle with care
and feare, and reape no gayne.
And well perusing thou mayst see
that all the world is bent
To such vnhappy toyling state
which is as vainly spent:

But

But passe not thus the tickle stats
of marchants frustrate race.
But thorowly peruse the same
conſidring of his case,
That thou mayst fully see and thinke
and deeme of all his payne:
And therby know and vnderstande
his state to be most vayne.
As first with care he did prouide
and then did scape annoy:
And then agayne did vse his care
so now he leaues his ioy:
And to the raging seas returnes
which troubles stomake sore
Because he enters perils where
his heart was vext before.
And yet occasion moueth so
and cause doth so constrayne,
That needes of force vnto the same
he must returne agayne:
Now note that he as likely is
with all his store and goodes
For to remayne in deepe of seas
inuironde of the floods.
As by good chaunce the wished porte
with safety to ariue:

Wheras

Whereas his hart with more of ease
may purpose for to thriue.
Yet not withstanding though hee haue
the full of his desire,
So much that fansie may not craue
nor stomake more require,
And though hee bringe of happie store
sufficient to extend:
For maintenance of him and his,
yet bewe the frustrate end.
Ye longe hath bin at eases state
and at vnquiet staye,
For filthy luker, which as draffe
or durte doth weare awaye,
And hath escaped daungers greate
and perrills with much feare
And nowe at lasse with ioyfull harte
he is approched where
Ye hopes to liue at better ease
and to receiue reliefe,
And yet it turnes to his disease
and most vnto his griefe.
For shortly after life departes
from this vnhappy man,
And he inwrapped in the grounde
of gayne or pleasure than:

What doth he reape though he with
haue traueled for the same, (care
Which often times when he is deade
doth worke his vtter shame:
Learne therfore, see, peruse, thinke,
& then thou shalt wel know, (judge
The full effect of marchants case
and matter which I showe:
To day possessing welth and store
to morow worne away.
His goodes and riches all are lost
he brought vnto decay.
To day in estimation great
to morow very small:
The nert day lesser then before
the nert day leesing all.
Sometime abounding in his ioyes
and somtyme drowned in care:
Somtime in happi luckye state
sometime in mornefull fare.
Sometime at ease sometime at payne
sometime in quiet place:
Sometime at losse sometime at gayne
sometime at perilous case.
And thus his state vncertayne is
and neuer hath a stay:

But

But as it is addict to ioyes
so likewyse to decay.
And he therfore in such his state
can nought at all preuayle,
But with his state doth rise aloft
and fall when it doth fayle.
Agree therfore with open throte
with me for to complayne:
And say that all things is abuse
and euery thing is vayne.
As well the man indewde with welth
as vaunsed by renowne:
As also he that both by fate
is rayside and prested downe.
And likewise he who by his toyle
or trauell doth pursewe,
To purchase store or to his lyfe
a profite to renewe.
And nowe consider of degree
which beares a lower sayle
If that the same be not addict
as sodainly to fayle.
That by perusing of the same
though lowest and the least,
Thou mayst discerne it for a state
though vayne, yet most at rest.

Salamon

And thinke vpon the man who liues
by labor of his handes,
With whome no profite nor encrease
nor gayne nor comfort standes;
Except he get it by the sweate
of browes, or earnist payne
Of bodyes force which still applyes
his liuing to sustayne.
He beats, he breaks, he batters, bowes,
he writheth, and he bendes:
He digges, he delues, and to his toyle
his labor still extendes.
And neuer ceaseth all his life
to moyle with all his strength,
Till foule deformed tedious age
or death approch at length:
And yet a common thing it is
for man in youth to plye
His payne and labor, and in age
in wretchednes do die:
Wiewe therfore from the top to tos
of euery such degree,
And wisely ponder of the same
and thou shalt plainly see:
That in conclusion each and all
is bent to care and payne:

And

And yet doth tende to no good ende
but frustrate and in vayne.
Of painfull liuers who doth liue
(permixt with tickle ioy,
And yet in trauell and in losse
and diuers much annoy,)
More better then the simple man
whose race and vitall scope:
Doth both depende on wealth & woes
and feare and fickle hope.
And yet receaues the naturall vse
and kindly happy welth,
Which doth procede from fertile earth
maintayning manly health
In winter he adornes the grounde
and sowes in meetest time,
And after seedes espruddeth forth
he purgeth them in pryme.
And all these thinges he gladly doth
and with a ioyfull hart,
Because that hope his fancy telles
he shall receaue his parte.
And then in Somer doth procede
from earth his hoped gayne:
The which enioyes his doutfull sense
and doth relent the payne.

The which his stomake did forbeare
with doubtfulnes before:
And so by fate and fortune good
he heapeth vp his store,
And in a season doth procure
to him such great encrease:
By former labor that at length
he doth agree to cease
From moyling, and determines now
to liue in happy rest,
But marke how fonde is his estate
when he doth iudge it best.
The myser is compelde to leaue
by death his pleasures all,
And other florish in the same
when he hath got the fall.
And this is most a vering griefe
whych worldlings do retayne:
And therfore all is meere abuse
and euery thing is vayne.
For euery man that liues in earth
doth lyue in carpe and care,
To reape the wealth of earthly store
and hardly to prepare:
Hath benefites as may suffise
the stay of his estate,

And

And doth sustayne misfortunes great
by frowning frowarde fate:
And yet it is not for himselfe
to vse or to enioy:
But for another which receaues
the same without annoy.
And thus the profite is not his
but his is still the payne:
And other men do reape the welth
which thing is very vayne.
If therfore this thou do peruse
and weigh the ample tract
Of each estates effect, and thinke
how each thing is compact.
And from the highest to the least
thou ponder in thy hart,
And from the simplest to the best
considring euery part:
Thou shalt perceaue and vnderstande
that each thing earth contaynes:
Which is vnlawfull to greatest porte
is subiect most to paynes.
And euery thing that is the least
and beareth least of swaye:
Is charged least and least subdewde
to ruine and decaye.

For still the higher that a thing
doth stande, the greater fall
It doth attayne, but lower lesse
for lowest least of all.
And note that nothing in the world
remaynes at better ease:
Then the degree which kept alowe
no fortune can displease.
For what doth liue in lesse misdout
or hath lesse cause of feares
Or most occasion of a stay
or motion least to teares.
Then that which euer troden downe
could neuer ryse a hye,
To know what fal should meane, or els
of pleasure to discry:
Protege. The poorest therfore and the lowst
estate, and least degree
That is, and may be so maintaynde
is most from troubles free.
For it by losses is not vext
nor cares distempered sore,
Because it is refraynde of that
which it possest before:
Nor trembles not through quaking
nor is no more oppreſt (feares

But

But still doth liue at certayne stay
and one especiall rest:
Nor is not threatned to decay
by fortunes frowning cheere
Nor death, nor doubt, nor once dispayre
for ought then can appere.
Nor seekes not for to scratch with care
the heapes of earthly store,
But is contented with his owne
and doth desire no more:
Nor feareth not to be depriued
of that he doth possesse,
Nor neede not care least any man
his substance would oppresse.
Nor doth not craue the wanton sectes
of pleasure or delight:
But is by abstinence inforst
to liue and deale aright.
And therfore such estate doth both *Dioge.*
himselfe to right subdew:
And matters most which duty craues
it rightly to insew:
And also least is bent to feele
though naturally the payne
And trauell of the world the which
in euery thing is vayne.

Mar: an

And therfore thus amongst the midst
of mortall things abuse:
I finde the poorest state to tende
to best and wisest vse.
And yet the wisest and the best
is but a fructrate payne:
And therfore all is great abuse
and euery thing is vayne.
For what assured ease doth grow
vnto the wise man more
Then any other: not a whit,
but as to them before.
For though his wisedome by forecast
Salam. may diuers harmes eschew:
Yet notwithstanding do his lets
as plenteously renew.
What tedious trauell doth he beare
his wisedome to attayne:
What lothsome dayes doth it import
to spende in endles payne.
And yet when amply he hath got
the full of his request,
What wretch doth liue at his disease
and more at his vnrest:
For both his wisedome and his skil
especially pretende:

To

Wo vexe himselfe, and thus his toyles
is spent to frustrate ende.
It bringeth cause of great complaynts
and motion vnto teares:
And sobbes & sighes, & pensiue thoughts
and thus the time it weares.
And doth allure vnrestfull tract
and lothsomnes of life:
And thus doth nosell in the hart
such diuers vering strife.
Can there be moze vnease to man
when he vneased most
Remaynes, then thus in hartes vnease
foz to be vext and lost?
Oz is there moze a misery
that wozldlings do retayn?
Then in the hart oz inward partes
to ouerflow in payne?
If not: suppose of wise mens woes
the which ingendzed be
By wisedome who cõplaynes of wozld
the vanities to see.
Bewayling greatly to beholde
the fondnes of the same:
And wozkes therof which only tende
to foolishnes and shame.

And

And the presumption of the life
and nature of the minde,
And disposition of the corps
by nature so assignde:
And endles trauell it forbeares
vnto a fruitles ende:
And what dispite and iniury
it chiefly doth extende:
And the annoyous harmes and hurtes
the liuing do assayle,
And the dispituous cruell foes
which in our life preuayle:
And the incombrances and stoppes
that hinder earthly health,
As also the vnhappy lettes
that hinder heauenly wealth:
And last the mortall ende of man
his ruine and decay:
How euery mortall thing by right
is bounde to weare away.
And the rewardes which after death
approch with ioy or payne:
Salamon Which thing especially doth moue
the wise man to complayne.
Thus see how wisedome doth prouoke
the minde it doth enioy:

To such vnceasing pensiue thoughts
which breedes his owne annoy.
And can not stay but thinke vpon
his owne vnhappy case,
Who happy should esteme himselfe
if ended were his rase:
And marke & note if thou mayst view
the wise mans state so free:
From payne or death in any poent
or so deuoyde to be
Of naturall decay but that
his state doth fall at last,
When all his wisedome wyth himselfe
is brought to vtter waste:
And then of all his wisedome nought
he reapeth for a gayne:
And yet in life it doth intende
his trauell and his payne.
Thus therfore pondring of the case
perusing the effect:
Vow that the wise mans wisedome
his pleasure to detect. (seemes
And can not get no rest of all
the trauell he doth vse:
Me thinkes his wisedome onely tendes
himselfe for to abuse.

And

Salamon

And therfore feele I that the foole
doth liue at better ease:
And more at rest with quiet state
which doth his stomake pease.
And better is suffited with all
that nature hath assignde
Then is the wise man who complaines
of each thing in his minde.
For fooles be voyde of each suspect
and nother minde decay
Of thynges, nor matters weyght nor
of euerie matters staye: (thinke
And neither ponder of them selues,
nor vse their payne to learne
Of other matters to discrye
or rightlie to discearne,
But thinks vppon the present thinges
and lets the other passe,
And so supposeth of the same,
as doth as Dre, or Asse,
Whose inwarde partes is neuer vext
but when at presente time
It hath occasion wherunto,
capassitie musse clime.
For so a foole, determinesthat
the whiche doth appertaine,

Vnto

Unto his comunon sustenance
or present ready gayne.
But little weieth the cause or case
or seeketh to define:
The proofe or sense of any thing
wherto it should encline.
And therfore since that nether care
nor anguish do oppresse
His heart nor toyle his stomake teare
in any such distresse.
And that he lues and doth not moyle
in body nor in minde
But is at rest: his foolish state
is most at ease I finde.
What proffite more doth there redound
vnto the sparers payne:
Then to the spender who denoyde
of care doth waste his gayne.
Euen as the one by wastfull wyll
doth begge when all is spent:
And so doth purchase to himselfe
the wracke of such intent.
So doth the other passe his life
in sparing of the same:
The which rebounds vnto himselfe
for most exceading shame.

Cicero.

Can

Can there be more a greater griefe
or terror to the hart,
Then for a man to breake his brayns
to reape his proper smart?
Or is there more a painfull thing
for any to forbeare,
Then for to labor for the same
the which ingenders feare?
Or is there more a witnes sharpe
against the dreade of minde:
Then when a man against himselfe
a witnes seekes to finde?
No: neither worldly care ne payne
ne trauell, ne misdoubte
Ne losse, ne hazarde, which by chaunce
may diuersly fall out:
Doth so distemper worldly harts
in seeking of their gayne:
As he witholding of the same
which they would fayne retayne.
For after labor long bestowed
and trauell much pursewde:
And care much vsed yet in ende
they be agayne renewde.
And though a man haue liued longe
and spent his trauell much;

Not

For his reuenewes yet his heart
is vered more by such.
Not onely by the wretched care
that seekes it to encrease:
And by desire insaciate
which therin can not cease.
But also by his owne abuse
and by the further shame:
Which doth by such abuse amount
to his deserued blame. Cicero.
What misery is this for man
to moyle with all his care:
To get the ease which may suffise
to worke his owne good fare. Plato.
And yet when he hath got at large
the thing he did desire:
It should be cause that more and more
his stomake should require.
And yet not onely that, but eke
his state for to abase:
As also through his owne abuse
the same for to deface.
And marke what great vngratefulnes
is rendred for the store:
Which he doth leaue to the successe
of other, though before

Ye vsed his care and payne so much
and thou shalt plainly see:
How fruitrate, fonde, and very vayne
his sparing all should be.
For what more better is it sayde
of him when he deceast:
But since the chorle could not be filde
now shall it be my rest.
For he though still vncessantly
did seeke for such a stay:
Yet when as he possessed it
it was his owne decay.
And therfore now the miser gone
hath left against his will:
The fruites of all his payne to me
and it shalbe my fill.
Since therfore thus in this same world
the man which doth retayne
The full of worldly wealth his state,
is so exceading vayne.
What may be sayde of those which liue
in needefulnes and want:
With whom ne welth ne ease abounds
but euery thing is scant?
What may it now be thought of him
which all hath spent away:

And

And by deserued wilfulnes
is faine vnto decay.
No more but briefly to conclude
he reapes deserued payne:
And therfore all is meere abuse
and euery thing is vayne.
For so the world is diuersly
tormented with his owne:
And all the trauels of the life
are sundry wayes yknowne.
Some by their high estate are vext
and some for want of wealth:
Some by presumption which they vse
and some through lacke of health.
Some by their greedy appetite
which neuer hath his fill:
Some by the gnawing worme in mind
some by their wanton will.
Some by the losse of their delite
some by frequented vse:
Some by superfluous pleasures fonde
some by their owne abuse.
Some by their fancy, some by feare,
some by compelled payne:
Some by the tickle ioyes of fate
some by their wilfull brayne.

And thus the world is full of griefes
which euery man doth beare:
Though some in this and some in that
their tedious times do weare.
One trauels farre with doubt & payne
in dangers and annoy:
And griefe, and anguish of his minde
a profite to enioy.
Another in his native soyle
tormented is as much:
And liues in trembling feare and toyle
though not in cases such.
For euery thing and each estate
though that a little space
It may attayne to little ioyes
surmounted in his place.
Yet if thou marke, it neere attendes
so lofty or so hye:
But at the last it doth discende
and fall as lowe thereby.

Esayas. What man can compasse so to reach
the full of worldes delite,

Salamo. But that his ease is diuers wayes
inclyned to dispite.

Iesus: Sy Or who can so deuise to gayne
himselfe to his renowne:

But

But that occasion may suppresse
and ouerwheline it downe.
Or who can comprehende so much
experience of his time?
But that as long as life doth last
he is a slaue to cryme,
No man can bridell so the world
nor worldlines refrayne:
But still the world infecteth all
and each thing puts to payne.
And therfore with a lothsome hart
I forced am to say:
That euery thing is vayne, because
it comes to vayne decay.
What pleasure more doth he attayne
that hath the chiefe of all
The pleasurs which the world cõtayns
and hath at last a fall?
Then he which neuer could discerne
what such delites should meane,
But is from such abusions kinde
by force excluded cleane.
Doth golde adorne the sprite of man
or bewtify the minde:
Or is there grace by worldly wealth
into the soule assignde?

Or is the raging lust restraynde
by heapes of earthly store?
No, no, but wickednes and crime
is therby moued more.
For earthly treasure is the bagge
which vices doth maintaine:
And vice is that same very thing
which maketh all things vayne.
Who therfore gladly would receaue
the happy life and time:
Must in his mortall race auoyde
the motions vnto crime.
Regarding each thing in this vale
as I haue sayde before:
To be but frustrate, vayne, and fonde,
no better nor no more.
For mortall trace a passage is
vnto another life:
Which is not mortall but deuoyde
of foolish mortall strife.
And therfore he that willingly
would other life attayne:
Must seeke for to reforme this life
because it is but vayne.

Finis.

Imprynted at
London in Fleetstreate,
beneathe the conduit,
at the signe
of Saint
John
Euangelist, by Thomas
Colwell.
(:)

¶Seene and alowed accordynge to the
order appoynted. &c.